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THE

SACRED BOOKS OF THE HINDUS

Translated by various Sanskrit Scholars.

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EDITED BY

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VOL. XV.

THE YOGA SASTRA

PUBLISHED BY

SUDHINDRANÂTHA VASU

FROM THE PÂṆINI OFFICE, BHUVANEŚWARI ÂŚRAMA, BAHADURGANJ,

Allahabad

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THE YOGA SASTRA

CONSISTING OF

AN INTRODUCTION TO YOGA PHILOSOPHY;

SANSKRIT TEXT WITH ENGLISH TRANSLATION OF

1. THE SIVA SAMHITÂ

AND OF

2. THE GHERAṆḌA SAMHITÂ

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BY

RAI BAHADUR ŚRIŚ CHANDRA VASU

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AN INTRODUCTION

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FOREWORD.

Gheraṇda Saṅhitâ is a Tântrika work, treating of Haṭha-Yoga. It consists of a dialogue between the sage Gheraṇda and an enquirer called Chaṇḍa Kâpâli. The book is divided into seven Lessons or Chapters and comprises, in all, some three hundred and fifty verses. It closely follows in the foot-steps of the famous treatise on Haṭha-Yoga, known as Haṭha-Yoga Pradîpikâ. In fact, a large number of verses of Gheraṇda Saṅhitâ correspond *verbatim* with those of the Pradîpikâ. It may, therefore, be presumed that one has borrowed from the other, or both have drawn from a common source.

The book teaches Yoga under seven heads or Sâdhanas. The first gives directions for the purification of the Body (inside and out). The second relates to Postures, the third to Mudrâs, the fourth to Pratyâhâra, the fifth to Prâṇâyâma, the sixth to Dhyâna, and the seventh to Samâdhi. These are taught successively—a chapter being devoted to each (see Ch. I. v. 9-10-11).

The theory of Haṭha-Yoga, to put it broadly, is that concentration or Samâdhi can be attained by purification of the physical body and certain physical exercises. The relation between physical shell (ghaṭa) and mind is so complete and subtle, and their inter-action is so curious and so much enveloped in mystery, that it is not strange that Haṭha-Yogîs should have imagined that certain physical training will induce certain mental transformations.

Another explanation—and a later one—is that Haṭha-Yoga means the Yoga or union between ha (ह) and ṭha (ठ); the (ह) meaning the sun; and (ठ) the moon; or the union of the Prâṇa and the Apâna Vâyus. This is also a physical process carried to a higher plane.

The first question, which an unprejudiced enquirer will naturally put, after perusing this book, will be, are all these things possible? and do these practices produce the result attributed to them?

As to the possibility of these practices, there can be no doubt. They do not violate any anatomical or physiological facts. The practices, some of them at least, may appear revolting and

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disgusting, but they are not *per se* impossible. Moreover, many of my readers may have come across persons who can practically illustrate these. Such persons are by no means rare in India. Every place of pilgrimage, such as Benares and Allahabad, contains several of them, in various stages of progress. My own Guru showed me and all his visitors at Allahabad and Meerut several of these processes, and taught some people how to do them themselves. The difficult processes, such as Vâri-Sâra (Ch. I. 17), Agni-Sâra (I. 20), Danda-Dhauti (I. 37), Vâsa-Dhauti (I. 40), &c., were all shown by him; so also the various Vastis, Neti, Âsanas, &c. Many of these may be classified as gymnastic exercises; their performers need not always be holy or saint-like personages. Several jugglers have been known to perform various Âsanas and Mudrâs, and earn their livelihood by showing them to the public. For persons whose muscles have become stiffened and the bones hardened by age, the acquirement of several of these postures, &c., is next to impossible; and it is better that they should not court failure or disappointment by attempting these at an advanced age. But Prâṇâyâma (regulation of breath), Dhâraṇâ and Dhyâna are possible for all.

As to the utility of these processes, grave doubts may be entertained. Many of them may appear puerile, and, if not positively injurious, at least, useless. Although it is not possible within the short space at my command, to give the rationale of *all* these practices, and to justify them to a doubting public, I shall briefly illustrate the advantages of some of them. Thus, to begin with *Vâta-sâra* (I. 15). It is the process of filling the stomach with air, and expelling the wind through the posterior passage. The greatest duct or canal in the human body is the alimentary canal, beginning with the œsophagus (throat) and ending with the rectum. It is some twenty-six feet in length. This great drain contains all the rubbish of the body. Nature periodically cleanses it. Yoga practice makes that cleansing thorough and voluntary. If the cleansing is incomplete, then the fœtid matters putrify in the stomach and intestines, and generate noxious and deleterious gases which cause diseases. Now *Vâta-sâra* by passing a current of air through the canal, causes the oxidation of the fœtid products of the body; and thus conduces to health, and increases digestion. In fact, it gives a tone to the whole system. Similarly, *Vâri-sâra* is flushing the canal with water, instead of air. It thoroughly purges

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the whole canal; and does the same work as an aperient or a purgative, but with ten times more efficacy and without the injurious effects of these drugs. A person, knowing Vâtasâra and Vârisâra, stands in no need of purgatives: the same may be said of Bahiskrita Dhauti (I. 22). By Agnisâra (I. 20), the nerves and muscles of the stomach are brought under the control of volition; and by the gentle shaking of the stomach and the intestines, these organs lose their lethargy, and act with greater vigour. The washing taught in I. 23, 24, is a little dangerous, and may lead to prolapsus, and, a person who can do Vâri Sâra need not do this. The advantages of cleaning the teeth and the tongue are obvious, and, need not be dilated upon. The lengthening of the tongue (I. 32) is necessary for performing hybernation. In doing this, man but imitates the lower creation, like frogs, &c., who in hybernating turn their tongues upward, closing the respiratory passage. Perhaps, the most interesting of all Dhautis is the Vâsa-Dhauti (I. 41), which has led unobservant persons to the belief that the Yogis can bring out the intestines by the mouth, wash them, and then swallowing them again place them in their proper position. This Dhauti is, however, a very simple process, and by so doing the [illegible]s, phlegm, &c., adhering to the sides of the alimentary [illegible] are removed. Water and air could not remove these viscid substances that stick to the sides of the canal.

The Neti, an easy process, clears the nostrils; and cures the tendency or predisposition to cold and catarrh. The Kapâlabhâti (I. 55) is a means of cleansing the frontal sinus, said to be the seat of Intelligence. This hollow cannot be directly reached from the outside, but by this process of Kapâlbhâti, the nerves surrounding it and spreading over the fore-head are brought into play and invigorated.

The various Âsanas taught in Chapter II are gymnastic exercises, good for general health and peace of mind, and calming of passions. The thirty-two Âsanas taught in this book are not all of equal efficacy or importance. Padmâsana is generally approved by all. The others may be practised occasionally for variation and recreation. Some of these postures help in checking animal passions by causing atrophy of the nerves of particular places. Others by straining and stretching of certain muscles create a pleasant sensation of strength and refreshment. The Âsanas are antidotes to the sedentary contemplation of Yoga—a habit

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which may otherwise lead to mental hallucinations and nervous disorders.

The Mudrâs are similar to Âsanas in their action and efficacy. The gazing taught in some of these induces hypnotic sleep; and the Bandhas, by closing all the exits for air, produce a tension within the system, generating thereby a sort of electric current or force, called Kuṇdalinî Śakti. It is this Śakti which is the help-mate of the Yogîs in performing their wonders. The Khechari Mudrâ (III. 25-27) causes levitation of the body. That levitation is possible has now been established beyond doubt. What the particular conditions are, under which this takes place, has not yet been fully investigated by Western Science; but that the restraining of breath is one of these conditions may be said to be an undoubted truth. The Saktichâlana is a mysterious process, and until a person practically realises it, he can hardly believe it. The Mudrâs are mixed physical and mental processes, a bridge between Âsanas and Pratyâhâra.

The subject of Pratyâhâra is treated in Chapter IV in five ślokas. It is the process of restraining the mind from wandering, and restricting it to a fixed idea. All the five senses must be controlled, and they should not be allowed to divert the attention.

Prâṇâyâma is the Haṭha-Yoga *par excellence*. It is as dangerous when practised without the supervision of a competent teacher, as it is useful when practised under his supervision. To quote the words of a great authority on this subject: "By practising it according to rule, all diseases are destroyed; but by doing so irregularly, all diseases are generated, such as hiccough, asthma, cough, head-ache, ear-ache, diseases of the eye, &c." A practical Guru is absolutely necessary to teach Prâṇâyâma: the directions given in this book are useful as subsidiary rules. Many mistakes and dangers will, however, be warded off by a strict adherence to these rules. The place—a small and solitary cell; the time—spring and autumn; the food—light and sâtwika; these are some of the important preliminaries. Over-exertion, fasting, &c., should be avoided (V. 30.) This shows clearly that Haṭha-Yoga is not to be confounded with asceticism. It is far from that. As the training of an athlete is not asceticism; so that of a Haṭha-Yogî is far from being so. True, celibacy is a necessary condition for both, but then that alone does not constitute asceticism. The directions regarding food are peculiar for the people of Bengal, the author

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of this treatise being apparently a Vaishṇava of Bengal. For other countries and persons, these directions may not be applicable in their entirety. But animal food, intoxicating liquors, tobacco, and drugs are strictly prohibited for all climes.

There are three parts of Prâṇâyâma:—Pûraka or drawing in of the breath; Kumbhaka or retaining the breath; and Rechaka or expelling the breath. The proportion of these should be 1 : 4 : 2, *i.e.*, if Pûraka takes 12 seconds, Kumbhaka should be 48 seconds, and Rechaka 24 seconds. The ratio being kept the same, the period of retention, &c., may be increased *ad infinitum*. The beginner should proceed cautiously, and should not increase the periods of 16 : 64 : 32 seconds. He should carefully note the various mental and physical changes going on in his system while practising it. Perspiration should be wiped off with a dry towel: nor should he be afraid when he begins to feel a sort of quiver all over the body. Sometimes he may be jerked off his seat, sometimes he may involuntarily jump about the room like a frog. These should not frighten him. Sometimes there may be no physical manifestations, but mental reactions. He may hear noises, see visions, smell strange odours, or taste delightful delicacies. These are for the most part hallucinations, indicating an excited state of the nervous system. These will soon go off of themselves when not attended to. But flashes of truth will also illumine his heart now and then. Sometimes in the Chidâkâśa, he may see reflected distant scenes and events, thoughts of persons will become visible to him; and he himself may leave his body and be carried in space with incalculable velocity. All these symptoms accompany Prâṇâyâma. The Guru must always be near at hand to help and control; for otherwise insanity and not clairvoyance may be the outcome of all this. These are the results of higher stages of Prâṇâyâma. But every person may practise this for two or three minutes, and experience its beneficial results on his own body. Petty disorders, like head-ache, stomach-ache, chill before fever, weariness of body and mind will vanish instantaneously by performing two or three Kumbhakas. Some persons are born with the faculty of performing Prâṇâyâma—Swedenbourg was a living example of this in the West. All persons unconsciously perform Prâṇâyâma when absorbed in deep thinking.

The ten Vâyus (V. 60) are the various nervous forces or currents of the human body.

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The various sorts of Kumbhakas taught in Chapter V do not require much elucidation. The Bhrâmarî Kumbhaka (V. 77), however, is a little peculiar. It leads one to hear the various sounds called Anâhata. These sounds are said to be caused within the body by the rushing of the blood through the arteries and veins. The fixing of mind on these sounds soon produces trance.

Dhyâna and Samâdhi are purely mental processes. Fixity and one-pointedness of attention produce trance. The experiments of hypnotism prove this. To fix the mind on one idea produces exaltation of mental faculties.

S. C. V.

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FOREWORD.

Śiva Saṃhitâ is a Tântrika treatise on Yoga. It was translated by me as far back as 1884 and first published in the *Arya* of Lahore—a monthly journal conducted by the late Mr. R. C. Bary.

The mystic phraseology of the Tantras is very difficult to understand. My brother, Major B. D. Basu, I. M. S., the Editor of the Series of these Sacred Books of the Hindus, said in his Prize Essay on the Hindu System of Medicine published in the *Guy's Hospital Gazette* of London (1889), regarding the anatomy of the Tantras :—

"When these Tantras will be studied by oriental scholars, as closely as they have explored other branches of Sanskrit learning, the anatomical knowledge of the ancient Hindus shall be better known to the world ; " for, according to him, " better anatomy is given in the Tantras than in the medical works of the Hindus."

"From *Siva Saṃhitâ* we learn that the Hindus were acquainted with the spinal-cord and the brain. They knew that the central nervous system is composed of grey and white matters. They discovered the central canal of the spinal-cord, and traced its connexion, through the fourth and third ventricles, with the lateral ventricles of the brain. They call it *Brahmarandhra*, or the dwelling-house of the human soul. The same Tantric work gives a description of the several ganglia and plexuses of the nervous system. The brain is said to be composed of *Chandrakalâ* or convolutions resembling half-moons."

In a paper on the Anatomy of the Tantras, originally published in the " Theosophist " for March 1888, Major Basu has tried to unravel the mystery of the Yogîs and Tântrists regarding the nerves and nerve-centres, and identify the *Nâdîs*, *Chakras*, and *Padmas*. The following is a reproduction from that paper :—

"The language of the Tantras being too allegorical and too mystical to be understood by the uninitiated, it is very difficult to identify the Nâdîs, the Chakras, and the Padmas described in them.

"However, some of the spots are easily identifiable from their simple and lucid description. Thus it is apparent that the

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"nectar-rayed moon" (*vide* Shiva Saṃhitâ, Ch. II, verse (6) is the underpart of the brain; that "Suṣumnâ" is the spinal cord; "Idâ" and "Pingalâ" are the left and right sympathetic cords respectively."

We shall try now to identify some of the nervous structures described in the Tantras:—

"Chitra."—From the description of this Nâdi in the Tantras (Shiva Saṃhitâ, Ch. II, verses 18-19), it may be identified with the grey matter of the spinal cord. For "in it is the subtlest" of all hollows called 'Brahmarandhra,' which is nothing else save the central canal of the spinal cord—a structure whose functions remain as yet to be discovered by the physiologists. The Tantrists appear to have traced its connection with the lateral ventricles of the brain. It has been considered by them to be the seat of the human soul. Even in these days, when it is no exaggeration to say that the Hindus have quite forgotten the scientific truths discovered by their ancestors, they point to the hollow space in the crown of the head (known as the anterior fontanalle) of the new-born child as the Brahmarandhra.

Every tyro in anatomy knows that this space contains the lateral ventricles of the brain.

The "Sacred Triveṇî" (Shiva Saṃhitâ, Ch. V, p. 52) is the spot in the medulla oblongata where the sympathetic cords join together or whence they take their origin. (*Vide* Ashby's Notes on Physiology,—Article Medulla Oblongata). The mystic Mount Kailâsa Shiva (Saṃhitâ, Ch. V, p. 154) is certainly the brain.

Padmas and Chakras.—Great difficulty arises in identifying these Padmas and Chakras. What are these structures one is tempted to ask? Are they real, or do they only exist in the imagination of the Tântrists? Though we are unable to satisfactorily identify them, we nevertheless believe that the Tântrists obtained their knowledge about them by dissection. These terms have been indefinitely used to designate two different nervous structures, *viz.*:—nervous plexuses and ganglia. But it may be questioned, how are we authorized to identify the Tântric Padmas and Chakras with either the ganglia or plexuses of the modern anatomists. Our reasons for doing so are the following:

1st.—The position of some of these Padmas and Chakras corresponds with that of the plexus or ganglion of the modern anatomists.

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2nd.—These Chakras are said to be composed of petals designated by certain letters, which clearly point to either the nerves that go to form a ganglion or plexus, or the nerves distributed from such ganglion or plexus.

3rd.—Certain forces are said to be concentrated in these Chakras, thus identifying them with the plexuses or ganglia which the modern physiologists have proved to be "separate and independent nervous centres."

This Nâdî Suṣumnâ has six Padmas (Shiva Saṃhitâ, Ch. II, v, 27, p. 12), evidently signifying the six nervous plexuses formed by the spinal cord.

The description of the thousand-petalled lotus (Shiva Saṃhitâ, p. 51) shows it to be the medulla oblongata.

We proceed next to the identification of the famous six Chakras of the Tantras :—

i. *Mulâdhâra Chakra* (Shiva Saṃhitâ, p. 44) is the sacral plexus.

ii. *Swadhisthâna Chakra* (Shiva Saṃhitâ, p. 46). There can hardly be two opinions as to its being the prostatic plexus of the modern anatomists.

iii. *Manipur Chakra* (Shiva Saṃhitâ, p. 47) appears to be the epigastric plexus.

iv. *Anahat Chakra* (Shiva Saṃhitâ, p. 47) is the cardiac plexus.

v. *Viṣudha Chakra* (Shiva Saṃhitâ, p. 48) is either the laryngeal or pharyngeal plexus.

vi. *Ajnâ Chakra* (Shiva Saṃhitâ, p. 47) is the cavernous plexus.

We have very briefly hastened over the six Tântric Chakras. We see that these Chakras are the vital and important sympathetic plexuses, and preside over all the functions of organic life.

There can be little doubt that by the "contemplation" on these Chakras, one obtains psychic powers.

"Contemplation" leads to control over the functions of these Chakras or plexuses. "The intimate connection between the sympathetic nerves and the great viscera renders it highly probable that the sympathetic system has mainly to do with the organic functions. * * * The sympathetic is the system of organic life." When one gets control over the sympathetic nervous system, one is the master of one's body, one can die at will. The heart

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beats at his will. The lungs, the intestines, nay, all the different viscera of the body, carry on their allotted duties at the command of such a Yogî. Verily, verily that is the stage of Samâdhi.

Pratyâhâra must be clearly distinguished from Samâdhi. No more serious mistake, we think, can be committed than considering the hybernation of the reptiles and other animals as illustrating the Samâdhi stage of the Yogîs. The hybernation corresponds with the Pratyâhâra, and not the Samâdhi stage of Yoga. Pratyâhâra has been compared with the stage of insensibility produced by the administration of anæsthetics, *e.g.*, chloroform. But it is a well-known fact that the inhalation of chloroform has little perceptible effect upon the sympathetic nerves. The spiritual consciousness of man is intensified only when the functions of the organic life are brought under his control, and when he can modify and regulate the functions of the different viscera. We repeat that that is the stage of Samâdhi.

It behoves all students of Yoga and occultism then to gain a clear knowledge of these six Chakras, from the contemplation of which they can aspire to attain to the stage of Samâdhi."

In this connection, Dr. Brajendra Nath Seal's *Physical Sciences of the Hindus*, and the late Revd. Dr. Arthur Ewing's *The Hindu Conception of the Functions of Breath* may also be profitably consulted.

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INTRODUCTION

TO

YOGA PHILOSOPHY.

CHAPTER I.

PRELIMINARY.

Yoga śchittavritti-nirodhah.

YOGA has been defined by Patanjali as the restraint of mental modifications (*Vrittis*). Any discussion of this subject, therefore, necessarily branches itself into three parts, *viz.*, (1) the *Mind*, (2) its modifications (3) and the *mode* of restraining them. No treatise on Yoga, can be complete, which does not enter into these questions. The nature of mind is the first thing which ought to be explained. It would embrace an enquiry into all those hypotheses which philosophers have formed about this entity. Is it immaterial and self-existent, or is it material and perishing, subject to dissolution with the body ? Is it the same as spirit or is it apart from it ? Is it merely a dream, a shadow, a reflection of the Supreme ; or is it a separate and entire entity by itself ? Such and many other questions of this nature must be answered before one has done away with the subject of Chitta (Mind). The second part consits of the enumeration, classification, and definitions of the various faculties of the mind. This part is generally free from controversy, as the faculties are facts more widely known and comprehended. This branch is what is known by the name of psychology. So far all the enquiry may be said to be preliminary :—but a preliminary absolutely necessary for the right understanding of the third part—*viz.*, *Nirodha* or restraint. That division contains all

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those various methods adopted by the ancients as well as the moderns for the concentration of the mind, which is the essence of Yoga. All the questions of diet, sleep, exercise, posture, &c., facilitating concentration naturally fall in that sub-division. A comparative view may also be taken in that as to the various means adopted by Yogis, saints, &c., for this purpose, as well as the contrivances used by the modern mystics to bring about this state of mind. In conclusion, we shall try to show what are the good results of Yoga, what are the spiritual faculties which it developes, what new channels for the acquisition of knowledge it opens, what new powers of work it creates and what a source of innocent, but sublime, happiness it forms for its votaries.

In this chapter we shall treat of two things:—*first*, the importance of the study of this Science, and *second*, the various objections which are generally raised against this subject.

The Importance of the study of this Science, and Objections.

The usefulness of this science as a means of mental culture has been often questioned. There are to be found many who even deny it the title of *science*. To their minds, the art and philosophy of Yoga have no better claims to be recognised as a branch of science, than alchemy or astrology. To them it is a dream of the poets, a hallucination of the enthusiasts. By what process of reasoning they have come to this conclusion, a conclusion contradicting almost all the religious as well as the philosophical convictions of the ancient and the modern times—is not very easy to decide. But so far as we can find, much of disbelief and scepticism is to be attributed to the ignorance of the real truths of Yoga. In India many understand by the word Yogi, those hideous specimens of humanity who parade through our streets bedaubed with dirt and ash,—frightening the children, and extorting money from timid and good-natured folk by threats, abuse or pertinacity of demand. Of course, all true Yogis renounce any fraternity with these. If these painted caricatures by any stretch of language can be called Yogis, surely their yoga (communion) is with ash and dirt, with mud and money.

There is another class of persons who have assumed this honored and sacred title, and who by their bigotry and ignorance have proved a great stumbling-block to the progress of this science. I mean the Hatha Yogis, those strange ascetics who by inflicting

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tortures and exquisite pains to their flesh, hope to liberate their spirits. Through a mistaken idea that mind and matter must necessarily be opposed to each other, they have evolved a philosophy of torture, whose fundamental doctrine seems to be:—the greater the power of spirit, the less you are pained by tortures. Some of these persons are seen sitting in the same posture for years together, their legs half paralysed by unuse; some are seen with their hands upraised, which they never bring down, and which wither away and become dead stalks; while others, in their supreme contempt of nature and everything natural, prefer to pass severe winter among snows, and the burning days of summer surrounded by fire. These persons by their misdirected energy and enthusiasm, have already done a good deal of mischief. They have engendered a belief in ordinary minds that Yoga is perfectly unattainable without austerities, that persons not prepared to fight with their physical nature such severe struggles as these Haṭha Yogis, should never expect to make any spiritual progress.

Another, but far more gentle and rational, class of Yogis are those who might be called recluses. These persons are often very intelligent, and sometimes well-educated. But to us, these persons also seem to labor under a great error. By some false physical analogy they think that it is impossible to practise Yoga in household life, that to attain perfection in Yoga one must leave father and mother, wife and children, and run to deserts or high mountains. According to such, the *magnetic and mental atmosphere* (?) of cities and inhabited places is not favorable to spiritual culture, and only the deep solitudes of a cave or a desert are the best helps for Yoga. This belief that no householder can be a Yogi, is one tacitly believed in by our spiritual-minded Hindu brothers, who would no more think of practising Yoga without turning an ascetic than travelling to the moon. Nay, this belief is carried to an absurd extent by some sentimental Yogis of recluse type, who seriously maintain that the sacred and divine tie of marriage is an insuperable barrier in the path of a neophyte.

Looking on the disgusting spectacle of the ash-besmeared and lazy beggar, the horrible self-infictions of the Haṭha Yogi, and inhuman apathy of the recluse, no wonder that many should think that Yoga is after all a great humbug, not worth the consideration of any sane man.

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There is another class of objectors, who cannot bring their minds to believe the strange and weird powers which the practice of Yoga gives to its votary. Such are the scientists of our day—men of eminent learning and clear understanding, persons fitted by their education and pursuits for the proper investigation of such a complicated subject as Yoga. It is a pity that they should look with sublime disdain on the claims of Yoga to be recognised as a science. Powers such as those possessed by Śankarâcharya and Guru Nanak—foresight, transference of their *chitta* into other bodies, projecting their Kâma-Rûpa to distant places, healing the sick, &c., are so many stumbling-blocks to the modern scientist. Brought up in a school of severe reasoning, and strict and accurate observation and experiment, the scientist is unwilling to give his credence to the high pretensions of the Yogi without convincing proofs. Nor do we think that the demand is unnatural. But we had hoped, that his own good sense would have shown the scientist the futility of his objection. He ought to have known, that, while his science deals with things which can be perceived by the senses, and therefore can be demonstrated to all average humanity the very alphâbets of Yoga are Jivâtmâ and Paramâtmâ—things essentially supersensuous. In fact, there can be no analogy between the physical sciences and Yoga in this respect. The study of both the physical and mental sciences must, no doubt, be conducted through experiment and observation, but the objects of one are all tangible and outside of us, while the other has its materials in inward ideas and thoughts. Mathematics is perhaps the only science which can afford any slight analogy to Yoga. As it would be impossible for a common man to understand the calculations by which an astronomer predicts an eclipse, unless he goes through years of mental training in Mathematics, so it is much more impossible to make ordinary scientific minds grasp the conclusions of Yoga, unless they are regularly initiated. As to the question why Yogis do not show *phenomena*, it might be answered in two ways. All Yogis have not the *power* of producing the visible manifestation of invisible forces. By far the great majority of Hindu Yogis practise it for the sake of spiritual development, and serenity and calmness of mind. *Siddhis* (psychic powers) are no ambition of their souls; they do not court them; nor are they elated if they produce some phenomena now and then. Their eyes bent upon *mokhsha*, these students of Yoga

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do not tarry in their course to pick up these baubles of *Siddhis*. Such persons, though never showing a single phenomenon in the course of their whole lives, intuitively produce conviction to our hearts by the purity, nay, almost the divinity of their lives. You can distinguish a real Yogi out of thousands, by that inexpressible serenity of his countenance, that nameless something about his look, voice and every movement of his limb, which are the invariable results of Sama and Dama—the control of mind and the control of senses. Wherever a Yogi goes, he carries happiness and purity with him. It is impossible to see a Yogi without being pleasantly influenced by him. He is the natural leader of humanity; his intense self-communion and concentration make him honored and respected, without any courting on his part. In short, a Yogi carries his credentials on his face. Such are the Yogis, with whom some of our readers might have had the pleasure of passing the happiest periods of their lives; and if we are convinced of anything it is this that, be Yoga a delusion or hallucination, it *certainly* makes one *happy*.

That class of Yogis, who are called *Siddhas*, and who can produce phenomena, are extremely rare; or at least they do not mingle much with mankind. But they are not so rare, as deligent search may not reveal them to the enquirer. It is these *Siddhas* only who can satisfy the experimental spirit of the scientist. It is they who at will can produce those psychical phenomena which cannot but convince the most confirmed sceptic. But for reasons, best known to them, *Siddhas* are always very reserved in displaying their powers to strangers. Long acquaintance and great intimacy with them can only break their reserve. Our scientific reader may very justly wonder at this, and think it rather inexplicable that persons knowing such a strange science should hesitate to establish its truth to the satisfaction of the outside world.

But this conduct of the *Siddhas* is not all so inexplicable and mysterious. Now, if we mistake not, a majority of the *Siddhas* are Hindus or belong to races nearly allied to Aryas. And Hindus, as is well-known, are the most jealous people on earth as regards their sciences. It is very hard to gain their confidence. The people of India have learned by sad experience that the only means of preserving their science and sacred scripture is in keeping them in strict secrecy. And it was no doubt a very safe means of preservation in olden times. We cannot but approve the policy of

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our ancestors in this respect. The world would not have appreciated the merits of our Śastras and Vedas had they been made public earlier. We are certain that many of our scientific works would not have been understood by the world two centuries before, even if made known to it. Even now, with all the advance which the sciences of language and grammar have made, we find how great injustice is done to our literature by occasional misinterpretation. It is only of late that our Panini's gramnar has been acknowledged as the best treatise on the subject, nay, we may go even so far as to assert, that it is to the discovery of this book that we see all the attempts of modern Europe for the construction of a Universal Grammar. Well, when even Indian Pandits, who are anything but Yogis, were so very jealous with regard to those secular sciences, shall we blame the *Siddhas* that they are not more explicit and open. Surely they must have very good grounds for keeping their powers concealed from the gaze of the uninitiated profane. Surely we have no right to call them impostors and their science a moonshine, if they do not comply with our idle importunities. To sincere seekers after knowledge, to those who pant for spiritual regeneration, they are always accessible. They are ready to teach their science ; they but seek persons who deserve that high gift. Where is the *adhikâri*, the truly qualified student. Where is he who has fitted himself by mental training, to pursue and understand the process or the processes, by which a Yogi acquires these mental powers ? Where is the person who has the firmness of will, earnestness of purpose, doggedness of perseverance, by which alone success in any undertaking can be ensured ? We know how few are the men who make any marked success in the ordinary human sciences. We do not see Newtons, Franklins, Tyndalls and Darwins everywhere, and must we expect to see Yogis and Siddhas made out of ordinary men—men whose spirituality is altogether dormant or dead.

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CHAPTER II.

Definitions.

For ready reference, we here give the definitions of some of the important words. These definitions, as far as possible, are in the words of Patañjali.

1. *Yaga* is the restraining of the modifications of the thinking principle.

2. *Samâdhi* (Meditation) is the intentness on a single point; or that state of knowledge in which the mind, having avoided the obstacles, is well fixed on, or confined to, one object only. It is a continual concentration of thought, by means of which all external objects, and even one's own individuality, are forgotten, and the mind fixed completely and immovably on the One Being.

3. *Samprajñâta-samâdhi* (Meditation *with* distinct cognition) is that form of meditation which arises from the attendance of argumentation (*vitarka*), deliberation (*vichâra*), beatitude (*ânanda*), and egotism (*asmita*).

4. *Asamprajñâta-samâdhi* (Meditation *without* distinct recognition) is independent of any fresh antecedent, being in the shape of the self-reproduction of thought, after the departure of all objects.

5. *Abhyâsa* (Practice) is the repeated effort that the internal organ—Chitta—shall remain in its unmodified state, and in a firm position, without regard for the end in view, and perseveringly adhered to for a long time unintermittingly.

6. *Vairâgya* (Indifference) is the consciousness of having overcome one's desires; this consciousness is of one who neither thirsts after the objects that are seen on earth, nor those that are heard of in the Scriptures.

7. *Vritti* (Modification of the internal organ) is the modification produced from either of the following five causes:—

(*a*). *Pramâna* (Evidence of right notion) is that which arises from perception, inference and testimony.

(*b*). *Viparyâya* (Misconception) is incorrect notion, not staying in the proper form of that, in respect whereof the misconception is entertained.

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(*c*). *Vikalpa* (Doubt);—a notion devoid of a thing in reality corresponding thereto, following upon knowledge produced by words.

(*d*). *Nidrâ* (Sleep) depends on the conception of nothing.

(*e*). *Smṛiti* (Memory) is the not letting go of an object, of which the mind has been aware.

8. *Îśwara* (Lord) is a particular Spirit (*Purusha*) untouched by troubles, works, fruits, or deserts, in whom the germ of the omniscient becomes infinite, who is the preceptor even of the first, for he is not limited by time, and whose name is Glory.

9. *Drashtâ* (Seer, soul) is a vision simply, though pure, looking directly; it is the spectator merely through proximity. It is the mere thought. It alone is the experiencer.

10. *Avidyâ* (Ignorance) is the notion that the transitory, the impure, the evil and what is not-soul, are eternal, pure, joy and soul.

11. *Asmitâ* (Egotism) is the identifying of the power that sees with the power of seeing.

12. *Râga* (Desire) is that which dwells on pleasure: it is longing for the means of enjoyment.

13. *Dweṣa* (Aversion) is that which dwells on pain.

14. *Abhiniveśa* (Tenacity of life) is the attachment which every one feels naturally to the body, through dread of death.

15. *Yama* (Forbearance) consists of not killing, veracity, not stealing, continence, and not coveting.

16. *Niyama* (Religious observances) includes purification, contentment, austerity, inaudible mutterings, and persevering devotion to the Lord (Îśwara).

17. *Âsana* (Posture) is the position which one sets himself to. It must be steady and pleasant.

18. *Prâṇâyâma* (Regulation of the breath) is the cutting short of the motion of inspiration and expiration.

19. *Pratyâhâra* (Restraint) is the accommodation of the senses to the nature of the mind, in the absence of the concernment with each one's own object. It is the complete subjugation of the senses.

20. *Dhâranâ* (Attention) is the fixing of the internal organ (Chitta) to a place.

21. *Dhyâna* (Contemplation) is the course of uniform (fixed only on one object) modification of knowledge at that place where the internal organ is fixed in Dhâranâ.

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22. *Samâdhi* (Modification) [see Def. 2] is the same contemplation or Dhyâna when it arises only about a material substance or object of sense, and therefore it is then like non-existence of itself and like ignorance.

23. *Sanyama* is the three, Dhâranâ, Dhyâna and Samâdhi, operating only on one object ; or the technical name, for the above three taken together, is Sanyama.

24. *Antaraṅga* (Interior) is the name applied in Samprajñâta Samâdhi to the three Yogângas : Dhâranâ, Dhyâna, and Samâdhi.

25. *Bahiraṅga* (Exterior) is the name applied in Samprajñâta Samâdhi to the five Yogângas : Yama, Niyama, Âsana, Prâṇâyâma, and Pratyâhâra.

26. *Dharma* is that which follows upon, or has the properties in, the shape of Śânta (tranquil), Udita (risen), and Avyapradeśya (incapable of denomination). In other words, Dharma means the substance to which properties adhere.

27. *Siddhis* are the psychic faculties developed from the practice of Yoga.

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CHAPTER III.

THE student of Yoga should, as far as possible, make up his mind what kind of Yoga method he is going to adopt. For, though the aim of the various systems of Yoga is the concentration of the mind, yet some are more difficult than the others, some lead to the attainment of Yoga earlier than the rest. Even there is difference in the capacity of student which ought to be taken into consideration. There cannot be given any hard and fast rule for all. All that can be done is to give the first principles, the primary truths, and leave the rest to the intelligent student to evolve out for himself. Difference of age, difference of education, religion, race and nationality, require different treatment from the hand of the master. Thus the methods of *Haṭha* Yoga are such which an adult, after a certain age, can master with extreme difficulty, while to the plastic and supple limbs of a child or a boy of ten and twelve they are very easy of attainment. Similarly, a man whose mind is well cultivated with philosophy and poetry, whose fancy is vivid, whose imagination quick and creative, need not undergo any of those preliminary methods laid down in the treatises of Yoga for the development of imagination.

The period within which success in Yoga is acquired by the student also has proportional variation. To an energetic and enthusiastic nature success may crown his efforts very soon, while a dull person may pass years ere he understands the first principles of this mind-regulating philosophy. The treatises of Hindu Yoga are full of dissertations about the various kinds of persons fitted to acquire Yoga. In fact, the chapter on *adhikâris*, persons fitted for Yoga, forms generally the first in various systems of Yoga. The father of Yoga philosophy, Patañjali, disposes of this question with his characteristic brevity and universality by two *Sûtras* or aphorisms. That which puzzled the brains of the latter-day Yogis, and on which so much ingenuity has been mis-spent, has been compressed likewise by Patañjali within the narrow but all-embracing compass of two lines. Aphorism twenty-two, book first, enunciates:—"According to the nature of the methods—*the mild, the medium, and the transcendent*—adopted, the ascetics who adopt method, are of nine kinds."

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In accordance with this division, there are nine classes of followers of Yoga. In the mild variety there are three sub-divisions, and similarly with the medium and the transcendental methods. The following table shows the different kinds of followers of Yoga :—

Methods.	Classes of followers.		
	Mildly impetuous (*Mridu samvega*) *simple or energetic.*	Moderately impetuous (*Madhya samvega*) or impetuous.	Hotly impetuous (*Tivra samvega*) or hot.
Mild (*Mridu*)	1. Mildly energetic.	4. Mildly impetuous.	7. Mildly hot.
Medium (*Madhya*)	2. Middlingly energetic.	5. Middlingly impetuous.	8. Middlingly hot.
Transcendent (*Adhimâtra*)	3. Extremely energetic.	6. Extremely impetuous.	9. Extremely hot.

Patañjali promises speedy success to him who is hotly impetuous and follows the transcendental method *i.e.*, he who comes under the ninth class of transcendent, hotly impetuous. Thus there is ample room for the student of Yoga Vidyâ to select from. He may follow the mild method, which is the lowest, or he may, if he can, take up the *Adhimâtra* method. An explanation of these methods will be given further on. Now we shall speak of some of the preliminary things conducive to the concentration of mind, and thereby unfolding the spiritual powers latent in every human soul. In this chapter we intend to dwell on the following points—*food, dress, habits, and place.*

Patañjali in his aphorisms does not touch on any one of these points. He takes it for granted that the followers of Yoga have this requisite knowledge. In fact, the directions which the later authors on Yoga have given are such as are applicable not only exclusively to the student of occultism, but to every description of students. Nevertheless, we shall give here some short hints on this subject.

As regards dress, it must be borne in mind that the concentration is best facilitated when one is warmly dressed, and his attention is not distracted by the changes of weather. We think it highly unphilosophical to renounce all dress in the first stage of *Yoga abhyâsa*, as many of the Sâdhus are seen to do. Instead of

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helping in any way the fixing of attention, their naked bodies continually divert their thought. No doubt, the master Yogi needs no external help to protect his body from the inclemencies of the weather. He can throw around him an impenetrable veil of *âkâsa*, and defy the forces of nature; but what a master may do with impunity, can never be done by a neophyte without injury. (The dress should not be too tight nor too loose, and, as far as possible,) it should not be sewn by a tailor. If sewn-cloth cannot be dispensed with, let it be well purified of all foreign magnetism as far as possible. (The clothes should be washed well every day by the student himself if possible, and it should be made a rule to change the lower garment at least once a day, and in no case to keep it on for two days without washing. The materials of which the dress of a Yogi should be made ought to be of non-conductors like silk, wool, cotton, &c.)

(As to the food most conducive to the spiritual and pschyic development, the authorities are unanimous in favor of a vegetarian diet,) not that there were no Yogis who were meat-eaters, but (it has been found by the concurrent experience of ages that meat, while it increases animal activity, decreases the power of concentration.) All races of meat-eaters are physically active and strong, but the same cannot be said of their spiritual state. Animal passions and appetites are increased by the carnivorous diet, and the natural and constant restlessness of carnivorous animals is diametrically opposed to those conditions which favour quietness and abstraction. In recommending a vegetable diet for the student of the Yoga, we need not enforce our doctrine from consideration of occult philosophy, which he would not be in a position to understand were we to do so. In the very first stage of Yoga, *viz.*, *Yama*, the student is exhorted to practise *maitri*, universal kindness, and how can this be consistent with the cruel system of butchering innocent creatures for satisfaction of one's taste. We need not disprove the position of those who try to equivocate with their own conscience by saying that it is not they who kill but the butchers; for they ought to remember the aphorism of Patañjali, which says that—"'The things questionable,' *e.g.*, killing, stealing, &c., whether done, caused to be done, or *approved of*, whether resulting from covetousness, anger or delusion, whether slight, of intermediate character, or beyond measure, have no end of fruits in the shape of pain and ignorance." In fact, the vegetable

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world can supply all the constituents which a healthy human organism requres. As to the quality of food, the Yogis of India have all shown a great love for milk and rice. The chemical analysis of milk shows that it contains all ingredients which a human body requires, while rice is to be recommended chiefly on account of its containing proportionately smaller amount of stimulating nitrogenous matter which abounds so much in meats of every description. It must be all the while remembered, that the food above recommended is for Rishis and Yogis, and such persons whose habits are sedentary, and require intense mental abstraction; and therefore, this kind of diet has been called *satwa-guni-bhojan*. For warriors and mechanics employed in physical active duties of life *Rajoguni* food is the one to be recommended. The following verses of the Gita should also be remembered in this connection. Next as to the quality of food to be taken, let the student beware of gluttony; he should eat just enough for livelihood—for the support of life. But let him not at the same time starve himself to emaciation. It is desirable that he should eat less than usual, and rise from the table with appetite remaining than fully satisfied. Let him also decrease the quantity of food slowly, steadily, but imperceptibly. In fact, his progress through the several stages of Yoga will of itself tend towards decreasing the amount of food, but let him, nevertheless, help nature. In no case should the student of Yoga indulge in alcoholic or any other intoxicating drug or liquor, &c. The practices of some classes of inferior Yogis of stimulating psychic development by opium, bhang, charas and ganja, are to be strongly denounced by every sane and reasonable man: for these, though inducing momentary or temporary trance by their skilful administration, yet invariably are followed by terrible reaction, and make the divine temple of the soul a ruin for the vampires, spooks and elementals to take possession of and prey upon.

The student of Yoga, like his fellow-student of physical sciences, should cultivate regular habits. He should attend to all the rules of health and sanitation. Early rising and the Yoga abhyâsa for an hour or so before sunrise have been often recommended. The would-be Yogi must attend to the purity of the body as well as the soul. Let him bathe twice daily, in the morning and evening, and, if his constitution would allow, with cold water, at all seasons of the year. Several Yogis of the Sikh school, maintain that the keeping of long hair, by preserving the animal

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electricity, facilitates Yoga. And in truth the majority of Saints, Rishis, and Prophets are generally represented with flowing hair.

(The Yogi should choose a retired and unfrequented spot for practising Yoga.) A league or two away from the bustle of active life, let the contemplative student select his retreat. The place should be such as to call up pure and divine thought. But it is also possible for a student to live in the city and aquire Yoga. And, as the majority of our readers, I fear, are *Grihastas*, householders, and family-men, let them, therefore, set apart a room in their house sacred for meditation. Let it never be entered by anybody and every-body; and it should be so situated or constructed as effectually to exclude all outside noise and commotion. If he likes he may burn incense, like *dhoop*, &c., to make the atmosphere of the room sweet and agreeable. The Buddhist scriptures enjoin the following particulars about the choice of place by the ascetic:—"It is a place where no business is transacted, and where there are no contentions or disputes. There are three descriptions of such places: (1) in some deep mountain ravine, remote from human intercourse; (2) in some forest resort (Aranya), at least a mile or two from a village, so as to be removed from any sound of worldly business or contention; (3) in a spot at a distance from a place where laymen live, in the midst of a quiet Sangharama." This precept of the Buddhistic school is, however, practicable only to the ascetic who has renounced all the concerns of the world. But as we tried to show in our preliminary remarks, Yoga is not meant only for the ascetic, but is a common heritage of the *Grihasta* and *Sanyâsi*, rich and poor.

(Next as to the time of practising Yoga. Every person who has a sound mind and a healthy body is capable of attaining Yoga. The training should be begun as early in life as possible.) In old age, when the habits are crystallized into second nature, it becomes almost impossible for the student to shake off the old Adam and to turn over a new page in life. Our countrymen have imbibed certain mistaken notions as to the proper age when Yoga should be begun. They assert that great kings, &c., practised Yoga towards the close of their lives when they had completed their wordly career, had children and grand-children, and had been satiated by satisfying all their carnal appetites. The great poet, Kâlidâsa, in his *Raghuvanśa* says of the kings of the solar dynasty:—*Yogenânte tanu tyajâm, i.e.*, they (the kings) left their bodies (*i. e.*, died) by

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practising Yoga. But it must be remembered that Janaka also was a great king and a great Yogi, too; similarly, Dhruva and Prahlâda were children when they had acquired great Yogic powers. It should also be borne in mind that the very training of all our kings and great men, though not strictly Yogic, was yet conducive to spiritual development. Yoga should be begun as soon as the child reaches years of discretion. The proper time of *abhyâsa* is morning, and, according to Mahomedan Sufis, midnight. It should be practised with empty stomach, but seldom after a meal.

The student should do well not to sleep more than six hours. Sleep is overpowering of the mind by *Tamo-Guna.* The Budhistic saying is, "too much sleep destroys all religious merits. By not yielding to the influences of sloth, either one night or two, rejecting and not listening to its bewitchments, the life is cleansed and there is nothing further to attain." We do not recommend such an extreme course, but we can assure him there is much truth in the above saying, and that he will do well if he fasts twice or thrice a month, and observes vigils occasionally.

There is another advice of the Buddhists which we quote here for our readers:—"Care must be taken that no violent exertion be used previous to entering on the exercise of meditation, lest the breath should be agitated and the mind in consequence unsettled."

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CHAPTER IV.

In our last chapter we dealt with some of the physical qualifications of a student of this science. In the present chapter we shall briefly glance over some features of the mental training indispensably necessary to him, as it paves the way to the final goal, the concentration of the mind.

There are certain spiritual obstacles which the Yogi will find in the very beginning of his career, and which, if not timely guarded by the warning voice of his *guru*, are sure to cause miserable shipwreck in his hopes of future progress. A would-be Yogi tries to separate, by the force of concentration, his soul from the body; and in that emancipated state he enjoys the blissful pleasure of the company of spirits more or less elevated in the scale of advancement. By the very act of being thus enabled to roam free through the eternity of time and space, cutting off the shackle of the material body, he incurs new dangers to which he was not liable before;—dangers arising from the jealousy of *Devatâs* presiding over the various elements. Those acquainted with the true significance of the sacred Purâṇâs will readily conceive our meaning. The *Devatâs*, Indra, &c., who so often tempt the sage and anchorite, are, none, if rightly understood, but the spirits of fire, air and water. They are intelligent entities, with tremendous powers, and the only mode of overcoming them lies through the path of Yoga. The student of Yoga will, therefore, find himself surrounded by these influences, which, though invisible, nevertheless act very powerfully. These elementals constantly whisper strange suggestions and distract thoughts, in order to withdraw him from contemplation, but he should not listen to those promptings of his "imagination." No blame, however, should be attached to the Devas for so doing. They have their scope and jurisdiction, and test the student from time to time. They are the true soul-examiners. Happy the man who has such "temptations" thrown in his path, for that is the sure sign that he is making progress and has attracted the attention of these Higher beings. Some of these obstacles are now being mentioned in detail.

The first and foremost temptation which the student meets with is from his passion, particularly from that of lust. Sexual desires

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will overcome him with irresistible force, vague yearnings will torture his every-day existence, and they will be the more powerful, the more idle he is. The common proverb, that Satan finds some mischief for idle hands to do, is nowhere so well illustrated as in the case of the young Yogi. His sedantary habits, if not well regulated, peculiarly pre-dispose him to these temptations, and it is to guard against them that such minute details are often given about food, regimen, posture, &c. To prevent distraction proceeding from this cause, the Sikh Guru Arjun advised his *chelas* to be married. He knew that, though Yoga, like poetry, is a very jealous mistress, and that for the highest development of psychic powers, celibacy, or, at least moderation, was an important condition, still he had well probed the depth of the human heart, and by his own example of married life showed that it is compatible with Yogic education.

Patañjali enumerates the following nine obstacles:—Sickness, langour, doubt, carelessness, laziness, addiction to objects of senses, erroneous perception, failure to attain any stage of abstraction, and instability in it when attained. These are the primary distractions; there is yet another class which may be called secondary, *viz.*, grief, distress, trembling and sighing. The method of overcoming these obstacles is through *abhyâsa* and *Vairâgya.* In fact, *Vairâgya* (indifference) will be of the greatest help to the student. If he is grieved at the death of a dear friend, let him betake to *Vairâgya*, take shelter under its shade and hear its sweet and solemn admonitions, saying—"nothing is permanent in this transitory world." If suffering from the excruciating pains of sickness and disease, let him resort to this never-failing doctor *Vairâgya*, and his pains will vanish. Martyrs have died on the stake without showing the slightest sign of pain, though their flesh was torn from the body by inches. What was it that supported them through this horrible trial of the physical nature? Their mind no doubt. Is it then too much to expect from the aspirant that he should conquer his nerve-life by the indomitable strength of *Vairâgya*? Truly, there lie hid innumerable wonderful potencies under the covering of *Vairâgya*! Disease, distress, grief, nay, all obstacles, vanish like mist before the burning rays of *Vairâgya.* Learn, therefore, betimes to practise this virtue.

Besides *Vairâgya*, there are enumerated by Patañjali some five or six other methods of eliminating the evil consequences of

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the above-mentioned obstacles. Firstly, by profound devotedness towards the Lord Íśwara. We have already defined the term *Íśwara*. This devotedness to God is an easy method of attaining Yoga. Those who adopt this system are called followers of *Bhakti-mârga*. The majority of the Aryans of India now know no other method than this. It is very popular with the masses; and that it is a very successful method is proved beyond doubt by the lives of the religious saints and *fakirs* who perform wonders by their faith in the Lord God. By devotedness is not to be understood the hypocritical system of prayers which passes by that name. It must be entire resignation to God, accompanied with intense love. It must be the forgetfulness of self,—living in the Lord. We must worship the Lord, not only with flowers and incense, but with "repeating His name and reflecting on its signification." He has got many names amongst different nations, but the Hindus have assigned most mystical powers to the word "*Om*." This word is called *pranava* (glory), and its repetition is enjoined as a help to concentration. The Mahomedans use *Alla-hu*, the Sikhs *Vâh Guru* the Buddhists *Om mani padme hum*, the Jews *Jah-ve*. The proper pronunciation of the *pranava* and reflecting on its signification, brings with it the knowledge of the Lord.

The second method of over-powering these obstacles is "Dwelling upon one truth." We must fix our attention again and again upon some one accepted truth; we must concentrate our mind upon *one* point, and allow it under no circumstance to wander from it. Another method is "through the practising of benevolence, tenderness, complacency, and disregard towards objects of happiness, grief, virtue and vice." Benevolence but half represents the meaning of the original Sanskrit word *Maitri*. It is a term of larger signification than even charity. It is good-heartedness and love confined not within the limited circle of humanity, but extending to all animate creation, friendliness towards the creatures of God,—something more than philanthropy. 'Tenderness' is showing compassion to the unfortunate, the wretched and the poor: while "complacency" is that state of sympathy which feels joy in the happiness of a fellow-creature. The whole essence of this method may be summed up in the comprehensive word—"Sympathy,"—universal sympathy, sympathy for the animate and inanimate creation. The fourth expedient of combating mental distraction is "by forcibly restraining the breath," *i.e.*,

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Prâṇâyama. We will treat of it in detail in the next chapter. The fifth method mentioned by Patanjali is "by fixing the attention on any object cognizable through the senses." The student may fix his attention on the tip of the nose, the centre of the tongue, &c. Another method is "by fixing the attention on a luminous object." * This is more active, and produces, in certain constitutions, the trance state sooner than other methods. Placing a luminous object a yard or so at a distance, and looking at it steadily for some minutes, keeping the head all the while at an angle of 45° will almost induce hypnotic trance. The mystic needs no external luminous object to fix his eyes upon: he sees a pure steady light in the "lotus of his heart." The seventh means of combating distraction is "by fixing the mind on some person whose life is holy and devoid of passion." This method is in great favor with the Jainas and Buddhists. Many followers of those persuasions keep the images of their *gurus* in their houses, and in ordinary parlance are said to worship them, and are consequently branded by ignorant bigots as idolaters and hero-worshippers; but to those who know rightly, they do no such thing; they only contemplate the image of their *guru*, as a means of facilitating mental concentration.

The eighth method of Patañjali is:—

"By dwelling on knowledge that presents itself in transition from waking to dream or to sleep." This transition state is a natural state of Yoga. When passing from the state of waking to that of dream, the mind passes through a zero point. Similarly when passing from the state of dream to that of dreamless sleep. These zero points of consciousness are the natural states of *samâdhi* or concentration. Hypnopompic and hypnogogic are the modern names given to some of these states. Just before falling into sleep or coming out of sleep, wonderful pictures pass before mind's eyes. Fixing attention on these is helpful.

"*Concentration of the mind may be effected by pondering on anything that one approves.*" Different persons have different temperaments, and no hard and fast rule can be laid down for this purpose to fit them all. Thus the Tantriks have their own ways, the Sufis their own, and the Buddhists their particular system, and so also the mystic Christians.

* This method is called Braidism.

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CHAPTER V.

In the last chapter we dwelt on the theoretical side of the question of steadying the mental function; in the present, we shall consider the practical means of bringing it about. Practically the subject consists of three divisions – (1) *tapa* (reflection; as well as mortification of the flesh); (2) *svadhyâya* (repeating of some sacred formula or mantras); and (3) *pranidhâna* (resignation or consigning unto the Lord all the *fruits* of one's works, without expecting any reward, here or hereafter.)

By this practice, different kinds of afflictions, such as ignorance, egotism, desire, aversion and tenacity to mundane existence, are removed. Ignorance is in fact the parent of all the rest, and when that is removed, the extinction of others is but a matter of time, and comparatively easy. We have defined them before, and we may say that they can be got rid of by meditation. Our *karma* owes its origin to these afflictions, which result in constant re-births. The fruits of the *karma* are received sometimes in this life, but generally in the next. The *karma* is the root, while the fruits which it produces are—(*a*) rank (raised or lowered such as that of angel, planetary spirit, man, elemantal, bird or beast); (*b*) years (duration in which the spirit is confined in body); (*c*) enjoyment (sensation or experience of pleasure and pain). The fruits of good *karma* are joyful, and of the vicious painful. Even this suffering and enjoyment must be taken in their relative signification, for to a truly discriminating philosopher *all* is grief. For what ordinary men consider pleasure is but a modification of grief,—for it is never lasting. Being but transitory, its absence causes pain. The more we enjoy, the more we become miserable, for, with the increment of the sources and objects of pleasure, our desires and wants also increase, and disappointment at the non-attainment of those wants. Real wisdom does not consist in increasing our wants, which the civilization of the present age has been at pains to multiply, but in the opposite direction. The fewer our wants, the happier we shall ultimately be.

Vexation and anxiety will ever be the lot of those who hunt after pleasure and temporal happiness, instead of philosophy and quietism. Let it be clearly realised by the student of Yoga that

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the great secret of *true* happiness consists in considering *all* objects as sources of grief. It is through ignorance that man thinks one thing pleasant and another painful; but let the curtain of *Avidyâ* be removed from his mind, and he will see that all objects are equally painful or pleasant, in fact, he will be indifferent to them all. Let a wise man, therefore, shun the pain which has not yet come, and the fear of future pain will hold him back from present pleasure: for he will understand that every pleasure has in it the nidus of pain. If you ask, whence is this evil which we see in this world, we reply that there is no such thing as evil; what appears so is due to *Avidyâ*. To the philosopher who has attained right knowledge, all is equal. The origin of evil lies in the relationship of the *seer* with the *seen*, *soul* with *non-soul*, *spirit* with *nature* (material), *experiencer* with the *experienced*. The idea that soul is different from nature is the cause of all evil:—It arises from confounding the attributes with their substratum or receptacle in which they adhere. All grief vanishes when the Yogi clearly understands the grand truth that matter exists but through the spirit; that nature has no real existence of its own, but has its being through the entity, spirit—in fact, matter is dependent on spirit for its existence, and not the latter on the former. Or as Patañjali has it:—"For the sake of it (soul) alone is the entity of the visible (matter)." The soul reaches the state of *kaivalyam* (isolation) when it separates itself from matter and dwells in its own pure light. To such a soul, even on earth, mundane existence ceases to have any tangible reality, though to others who have not elevated themselves by this consideration, the world might possess an existence, too gross to be safely ignored.

But let us not be understood from the foregoing remarks that we recommend anything like misanthropic asceticism and inhuman self-mortification. These practices we have all along strongly denounced, and we think it our duty to enter our protest against them again in this place. Let a Yogi be *unselfish*, but not inhuman; let him search real happiness in his soul, and not in the world; let him move through the scenes and vicissitudes of life as a calm witness (intelligence), seeing all, feeling all, enjoying all, neither absorbed in any one, nor engrossed by them. To quote an old maxim—let him be a pearly liquid drop on a lotus-leaf, moving on it, but not adhering to it, ever keeping his soul free from all selfish anxieties and cares of the world, but taking nevertheless

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active and earnest interest in the welfare of humanity. Let him conquer sorrow, grief and pain by contemplating upon the following sublime words of one of the brightest—if not the brightest—gem of humanity, Lord Buddha :—

"The first truth is of *sorrow.* Be not mocked !
Life which ye prize is long-drawn agony :
Only its pains abide ; its pleasures are
Like birds which light and fly.

"The second truth is *sorrow's cause.* What grief
Springs of itself and springs not of desire ?
Senses and things perceived mingle and light
Passion's quick spark of fire.
The third is *sorrows's ceasing.* This is peace
To conquer love of self and lust of life,
To tear deep-rooted passion from the breast,
To still the inward strife ;
For love to clasp eternal beauty close ;
For glory to be Lord of self, for pleasure
To live beyond the gods ; for countless wealth,
To lay up lasting treasure.
Of perfect service rendered, duties done,
In charity, soft speech, and stainless days,
The riches shall not fade away in life,
Nor any death dispraise.

"Then sorrow ends, for life and death have ceased,
How should lamps flicker when their oil is spent ?
The old sad count is clear, the new is clean,
Thus hath a man content."

Arnold's *Light of Asia.*

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CHAPTER VI.

"The fourth truth is *the way*. It openeth wide,
Plain for all feet to tread, easy and near,
The noble eight-fold path, it goeth straight
To peace and refuge, Hear!"*

Now we enter upon the best known and most practical part of Yoga, *viz.*, *Yama*, *Niyama*, *Âsana*, *Pranayâma*, *Pratyahâra*, *Dhâranâ*, *Dhyâna* and *Samâdhi*. The first five belong to the Bahiranga, *i.e.*, external Yoga, while the latter three to internal Yoga. These eight steps lead to the final goal of *Kaivalyam* or *isolation*, otherwise called emancipation, *Mokhsha* or *Nirvâna*.

I.—*Yama*.

Yama consists of five parts, and is the universal duty of all. It enjoins *ahinsâ* (not-killing), *satya* (truth), *asteya* (not stealing), *Brahmacharya* (continence, and perfect chastity), *aparigraha* (not coveting). It is a duty incumbent on all persons, whatever be their rank, nationality or country. It forms the first chapter of the universal code of morality. Almost all the evils of the world may be traced, directly or indirectly, to a breach of some one of these laws. Strict observance of these rules brings with it its own reward. However, we shall mention some of the perfections which a Yogi acquires, who adheres firmly to them. When a Yogi becomes completely harmless and has no *hinsâ* whatever, then in his presence all ferocious animals forget their ferocity, none of them dare injure him, nor cause harm to each other while under his influence. When a Yogi becomes a perfect lover of truth, and practises always veracity, he amasses a store of good *karma* without performing the usual sacrifices, alms, &c. When his abstinence from theft is complete, all jewels of the earth, in whatever quarter they may be hid, come to him unasked, that is, he can command wealth if he leaves off totally the desire of wealth. If he practises perfect *Brahmacharya*, he gains strength. And it is but reasonable that it should be so: for every act of unchastity is destructive to self and power. If his uncovetousness is complete, he regains the knowledge of all his former states of existence. That this should be so is a

* Arnold's *Light of Asia*.

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mystery apparently. But the word covetousness should be taken in its largest sense, *i.e.*, the soul should not covet the body, which is its tabernacle and temporary home; and thus when it becomes free from the body by discarding it, it gains the knowledge of its past lives and deaths, and of the bodies which it had once filled. Of course virtue must be practised for its own sake without looking to any ulterior end, but in the economy of nature good acts are ever followed by good fruits. Nor must the above perfections, resulting from the practice of *Yama*, be regarded as fictitious and imaginary. Lives of holy Rishis and saints, of every country and age, bear ample testimony to the truth of this doctrine. A person who loves all creatures, whose soul is in sympathy with all animate creation, emits a magnetic aura of great potentiality, and every creature, however ferocious, must feel its influence. The most ferocious brute dares not lift its eyes in his presence, for the law of sympathy requires it so. Thus *ahinsâ* made Pythagoras and Buddha tamers of the brute creation. We read in Manu:—"He who injures no animated creature shall attain without hardship whatever he thinks of, whatever he strives for, whatever he fixes his mind on."

Similarly, we can understand that a person who practises veracity acquires a store of good *karmas*, though he may not perform a single *yajna*. Of all virtues, truth is the most divine, and one who adheres to it has no need of sacrifices and ablutions. He will never do wrong or injustice, and thus, though not performing *karma*, will get its fruits.

"When abstinence from theft is complete, all jewels come near him." Let it not be thought to be an inducement for not stealing; noncommission of theft is after all not a great virtue. But what the author means is probably this, that a Yogi should not even entertain the thought of possessing, by unlawful means, the property of another. The word *steya*, translated into theft, includes fraud, misrepresentation, cheating, and even adultery; for wife is said to be the property of her husband.

Similarly, that the practice of *Brahmacharya* (chastity) should give strength, is very clear. There is a class of medical men who think total abstinence from sexual intercourse is productive of as injurious results as excessive venereal or sexual indulgence. They argue that every organ must have its normal and healthy use, while unuse must result in the atrophy of that part. From considerations

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like these they assert that celibacy is prejudicial to longevity, *Brahmacharya* is a violation of the creative and reproductive law of nature. There is much truth in these remarks; but do we not think that celibacy is meant by the word *Brahmacharya?* Though for our own part, we believe celibacy unnatural, yet we are not prepared to admit that it is injurious to longevity. We have seen perfect celibates enjoying the best health possible, and attaining to old age. However, we think with Manu that it is not total abstinence only which constitutes *Brahmacharya*, but moderation. "He who abstains from conjugal embraces on the six reprehended nights and on eight others, is equal in chastity to a Brahmachâri, in whichever of the two next orders he may live." Nor is total abstinence a *sine quâ non* of *Yoga*. There have been Hindus, Sikhs, Mahomedans, &c., who were married men, with wives and children, and still good Yogis. The best of them, in fact the teacher and discoverer of Yoga, the very ideal of a Yogi—stands the sublime picture of Śiva. Students of the Indian Yoga worship Him as the *param guru*—the great teacher—and a large class of people contemplate nothing but his attributes in their *Dhyâna*. He, the founder and discoverer of this spiritual science, showed by his life that marriage, instead of being an obstacle in the path of spiritual enlightenment, positively facilitates the development. He is represented not only as a Yogi-râja, but the most loving of husbands and the kindest of fathers. Therefore, it is but reasonable to conclude that, by *Brahmacharya* the author Patañjali, does not mean celibacy, but continence.

The fifth part of *Yama* is "*non-coveting.*" Its fruit is the knowledge of past lives. It has been already explained what is meant by *aparigraha*, whose English equivalent, in the absence of anything better, we have given as above. It is that state in which the soul does not desire to have anything which is not its own; and, as body is no part of the soul, but is only a temporary house in which the soul resides, or rather a wonderful instrument on which the soul plays, a love therefore of body is a love of a thing which is not-sôul, and, therefore, amounts to *parigraha*, or covetousness. That *aparigraha* produces knowledge of past existences, establishes, through implication, a much contested point in metaphysics, *viz.*, that the human soul has to pass through successive stages before it becomes human. Many of us have been nurtured in the belief that the soul is created with the body, and thus, though

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it has a beginning, it is nevertheless eternal. The position taken up by Patañjali and almost every school of Indian philosophy is that, not only the soul has no end, but it has no beginning as well. It had experienced many existences before it became human. The Yogi knows his past lives, which an ordinary man does not. But the question arises—did our souls exist before as human, or had it any other body, *e.g.*, of the beast or the brute? The principle of progress, as evidenced throughout the works of nature, proves to demonstration that the human soul has become so by passing through *lower* stages of existence,—stages of mineral, vegetable, and animal—and that this progress is in a spiral line, and not in a circle. The theory of transmigration is reasonable only in so far as it propounds the doctrine of previous and subsequent existences, but it is grossly in error if it inculcates that man, however depraved, will ever revert to a brute or beast again. Those who quote Patañjali in support of the latter doctrine, seem not to have grasped the full spirit of his philosophy. He, no doubt, believes in the previous existences of soul, but there is no mention in his writings of this retrogression. The soul of a beast after a course of ages may become human; but once human, it can, under no ordinary circumstances, ever revert to beasthood. Taking it then as reasonable that man had previous existences in the shape of lower animals, the next difficulty that arises is, how does one gain back the reminiscences of those long forgotten ages by simply non-coveting of his body. To understand this properly, the enquirer should realise that there is no past, present or future in eternity; nothing perhaps explains it so clearly as the phenomena of light. Suppose two persons, A and B, quarrel in a dark room, and A strikes down B dead. Just at the moment when B falls, a light is brought into the room, when a third person, C, whom we suppose to be standing near the door of the room, will see B fall just actually at the very moment when B fell. How did he see it? Because the light, which was introduced into the room, carried with it the picture of B from the room into the eye of C standing outside. Suppose the distance from B to the eye of C to be 18 feet, the time which light will take to travel from B to C will be so very inappreciable that we may call it instantaneous. But suppose C is situated at the distance of 180,000,000 miles instead of 18 feet, now the light which will reach his eyes will do so, ten seconds after it was brought into the room, and C will see B falling ten seconds

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after the actual event. Again, suppose C is standing on the star named Serius, and looking towards the room in which A and B fight. Now, astronomers have calculated that light takes about three years to travel from Serius to the earth, and *vice versa*. So C will see B falling some three years after the event, *i.e.*, if B was killed in 1880, C will see it in 1883. Thus, what passed with us three years ago, will be present to C. To take another example :— Suppose we wish to see the Durbar of Delhi which took place in 1911, in the month of January. On our earth it is past three years. If we go to the distance of Serius, and then look towards the spot on the earth where Delhi is, we shall see the whole Durbar passing before our sight. In fact, light carries for ever through space the pictures of things, and it is a calculation involving simple multiplication to find out at what distance a particular picture will be found at a particular time. The original may have perished long ago, but its picture is retained for eternity in light. Under certain circumstances, the picture of the past is possible to be seen on this earth. Taking the above example of the Durbar, light travelled from the Earth to the Serius in three years, and reached that star in 1914 : if this light be reflected from it by some polished surface back towards the earth three years after 1911, that is, in 1914, so that even in this earth, if we will know the proper ray and catch it, we shall see the Durbar of Delhi three years after it actually took place. Thus by reading the pictures in the *âkâs* (ether), one can know the past. Physical science may perhaps discover some day the means of developing these pictures impressed in the *âkâs* ; but spiritual science has already attained it. Psychometry is a standing proof of this. And the means for attaining this end, as proposed by Yoga, is "covet not the body." Let the human soul free itself from this mortal coil, this prison-house of body, and in its *Liṅga sarîra* (the etherial duplicate), it will be enabled as easily to read pictures impressed in ether, as in its material body it perceives phenomena.

Thus we have enumerated all the five parts of *yama*. They have been very aptly called the *mahâ vratas* or the great duties. These *vratas* must have precedence over all other *vratas*. Those ceremonies which we now-a-days call *vratas*, such as fasting on the eleventh day of the moon, giving alms to Brahmans, &c., are all inferior to them. One who does not kill the most insignificant of the living creatures of God, commits no theft, violates not the

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law of chastity, tells no falsehood, and covets not anything of the world, needs not perform any other *vrata* or ceremony. He needs not the guidance of priests, for he is a guide to himself. He may defy all the opposition of the ignorant of the age, and bravely go on in his path of duty.

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CHAPTER VII.

2.—*Niyama.*

(THE second part of Yoga is *niyama* or sacred observances. It consists of five parts, *viz.*, (1) *śaucha* (purification), (2) *santoṣa* (contentment), (3) *tapa* (austerity), (4) *swadhyâya* (inaudible and incessant repetition of the word), and (5) *Îśwara-pranidhâna* (persevering devotion to the Lord). These form the second step of the ladder of Yoga.) When one has got complete mastery in the practice of the five *mahâvratas*, then one should turn one's attention towards gaining perfection in these five sacred observances. They all relate to practices calculated to bring about a calm state of mind, and thereby prepare it for concentration.

We shall now enumerate the fruits of this five-fold observance. The result of purification, which means mental as well as bodily purification (*a*) is two-fold :—"It produces a loathing for one's own members and non-intercourse with others, and (*b*) produces the purity in the quality of goodness, complacency, intentness, subjugation of the senses, and fitness for beholding the soul." A clean body can only contain a pure soul, and if the bodily tabernacle be kept unclean and impure, the indwelling soul receives the taint. We cannot believe that a person who swelters in impurities of the flesh can possess a pure soul. A filthy body must have a filthy tenant. It is from this consideration that we condemn those Haṭha Yogis, who live a filthy physical life, whose bodies smell of odours inexpressible, and many of whom glory in the command over their nerves, as expressed in swallowing filth and ordure of every kind. Such practices are simply disgusting and not countenanced by true Yoga. Purification of the body produces mental purification, which in itself is not a small gain. But besides that, it produces, as said above, a loathing for one's own members and that of others too. When we clearly see before our mental sight what a sack of foulness and filth our body is, what a veritable dung-hill of nuisance is contained within it, we cannot but feel disgusted with it, and begin to love our bodies less and our souls more. This purification also detaches our souls from the love of women and beautiful faces. It at once reminds us that physical beauty is but a painted sepulchre, containing within it abominations, and that our souls should not be

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ensnared in the meshes of outward charms, but piercing through the fleshy curtain, look into the soul within and fall in love with that, if it be beautiful. Beautiful souls let us love by all means, but not allow ourselves to be misled by beautiful bodies. This is one result of *śaucha*. It shows our own foulness as well as that of others; and inasmuch as it produces disgust of physical bodies, it indirectly helps the mind in the attainment of concentration. But it has also a direct bearing on the subject.

Our bodies are made up of three qualities—goodness, passion, and darkness. Health is the result when the quality of goodness (*satwa guna*) is predominant, and disease when darkness predominates. By *śaucha* the quality of goodness is made pure, it is freed from the two other qualities—*Raja* and *Tama* (passion and darkness); in other words,—and to use modern phraseology,—*śaucha* produces health. When there is health, there is cheerfulness and complacency. The unhealthy are generally moping and melancholy; but sound physical health engenders buoyancy and elasticity of spirit. When there is cheerfulness, it brings intentness, (*ekâgratâ*). It is the fixing of the mind to one train of ideas; but when the mind is not cheerful, it is impossible so to fix it. When there is *ekâgratâ*, and the mind is intent upon one subject, then there is *indriya jaya* (subjugation of senses). For all of us have seen that, when deeply engaged in one thought, we are not conscious of any external event, our senses are abstracted from the performance of their function, and we are said to be in abstraction. Where there is subjugation of the senses and perfect abstraction, the mind sees the soul. For what must one be cognizant of but his own soul, when one has made himself totally unconscious to the impressions conveyed by the senses? And seeing one's soul is Yoga. Thus we see how *śaucha*, through an unbroken chain of effects, leads to Yoga.

Next to purification, comes *santoṣa* (contentment). "The fruit of *santośa* is superlative felicity." Contentment is the fountain of true happiness. Our desires are infinite and insatiable, and lead but to sorrow. Happiness for which every one strives is not the result of enjoyment. There is a Persian saying, "Contentment makes one rich" nay, we say it makes one more than kings. A person is rich who has more than he desires, and, as one who is contented, has few desires—he is rich. We measure riches by wealth, but it is a false standard. The true measure of riches is

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our wants. If our wants be greater than our means to supply them, we are poor; but if our wants be few we are rich. Contentment is the true philosopher's stone. It diminishes our wants and multiplies our happiness. But we hear some to object that contentment is the bane of progress; the contented people are always stationary; that multiplication of our wants is a sign of civilization, and it is only among less advanced nations that we see the so-called virtue of contentment: civilized nations are ever progressive, never content. To all this we reply:—What is after all the result of all your vaunted civilization? Has it not made men heartless, greedy and selfish? Has it not sown discontent broad and wide? Does it not give rise to pains, envy and heart-burnings? Has it not turned all our energies to material improvements, external progress, and made us forget that we have a soul to save, immortality to achieve? Has materialistic philosophy made a single soul happy, or has it not cast a gloomy shroud of sadness and doubt over all our spiritual aspirations of futurity? No, this philosophy stands self-condemned, as it has failed to achieve its object, *viz.*, the increase of the sum total of human happiness. Nor do we admit that because a nation practises contentment it becomes incapable of progress and enterprise. Contentment only purges away the dross of self from our actions, and makes all our deeds shine with a lustre divine. It inspires the nation with love of justice and fair-play; and, since it takes away the petty, cold,-calculating greediness, which is the characteristic of most of the civilized nations, it makes us truly noble. Contentment is not a foe to progress, but it offers the necessary counterbalance to that spirit of insatiate hunger, which progress tends to generate.

Now we return to the fruit of *tapa* or taking trouble or exercise. "The prefection of the bodily senses by the removal of impurity is the fruit of austerity." It is a well-known law of nature that exercise strengthens our bodily organs; and that, if an organ is not properly exercised, it becomes imperfect. The system of *tapa* lays down minute rules for the perfection of the bodily senses. By a course of severe and rigorous discipline all our senses are sharpened and perfected. *Tapa* during these latter days of Indian history, has degenerated into physical penance and mortifications, totally unfruitful of the beneficial results contemplated. For a description of the various kinds of *tapas*, the reader is

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referred to treatises like Manu Sanhitâ, Yâjnyavalkya, &c. Any book on gymnastics will give more about the rules of *tapas* than we can do within the short space at our command. But, in passing, we may be allowed to remark that our *tapas* should not be confined to any one bodily organ, but to all. Thus, we should try to improve the keenness of our sight by looking steadily towards the stars, to make ourselves proof against heat and cold by bathing in cold water, during winter and so on. In fact, any practice tending towards the perfection of bodily senses is a *tapas*.

Fourthly, as to the fruits of incessant repetition of the word :—"Through *swadhyâya*, there is meeting with one's favorite deity." This requires no explanation. If we constantly and earnestly call upon a person, and if such a person does exist, it is but rational to suppose that he will answer our call. Deities or Devas are higher than *pitras* or spirits. Modern theology has named them angels, seraphs, cherubs, &c., while modern theosophy is pleased to call them elementals, spirits and elementaries. Some of these Devas are beneficient and others malignant; however, both classess possess powerful attributes. In India, we have a class of religionists who are known as *devatâ-siddhas*, *i.e.*, those who have met with their special deity. Some worship Durgâ, others Gaṇeśâ, some Śiva, and so on. These persons, from intently repeating the name of a particular deity for a certain number of times, at last see that deity and receive certain powers as a reward of their labour. Some can cure peculiar diseases, others can find lost treasure, &c. That there is a good deal of imposition by them, and that all their vaunts and pretensions may not be true, is proved beyond doubt. But that there are genuine and real *devatâ-siddhas* is equally certain. But it is not a very high order of perfection after all, that we should aim at it. Rather we should leave the Devatâs to themselves, for they are potent to do evil as well as good, and it is not always easy to invoke them. Instead of worshipping any of these secondary deities, we should try to invoke none but the only one without a second, and dovote to *Îśwara pranidhâna*, the fruit of which is as follows :—

"Perfection in meditation (*samâdhi-siddhi*) comes from persevering devotion to the Lord." In fact, as we have said in the previous chapter, this path is the easiest, most simple, and pleasantest of all. "Love thy God with all thy heart, soul, and with all thy might," is the formula which explains the

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adeptship of Lord Jesus and other saints. *Jnâna Yogis* are very few, but the *Bhakti Yoga*, being simple in theory and easy of practice, has been always popular with the masses. The essence of this system of Yoga is faith—faith in one's own-self, and faith in one's own God. But the path, though less difficult, is not all smooth sailing. While *Jnâna Yoga* is definite and certain of its results, the *Bhakti Yoga* is vague, indefinite and uncertain. Trance and ecstacy are the states which sometimes so fascinate the imagination of the *Bhakta*, that he thinks it the *ultima thule* of *samâdhi*, and does not wish to progress further. Moreover, there is more discordance of views among religionists than among philosophers. For, religion appeals more to the feelings than intuition, and consequently there is seldom found harmony among the saints of the world. No doubt both lead to the same goal, and it is a matter of choice, which of these one prefers.

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CHAPTER VIII.

2.—Âsana.

(The third *aṅga* of Yoga is *âsana* (posture). The best posture is that which is steady and pleasant. If we be uncomfortably seated, it is clear that our thoughts will be never collected.) A good conscience, which follows from the practice of *yama*; and sound health which is the result of *niyama*, are no doubt very necessary. But given a clear conscience and sound health, the third requisite is good posture while practising Yoga. The later authors on Yoga mention some eighty-four different postures, *e.g.*, *Padmâsana*, *Yogâsana*, *Siddhâsana*, *Sukhâsana*, and so on. But Patañjali is very wisely silent on this point, and leaves the question of *âsana* to be settled by everybody for himself. He only points out the conditions of a good *âsana*, and does not enter into details. As a guide for the beginner, we here quote some few of the postures.

The *Viṣṇu Purâṇa* gives the following directions :—"Sitting with the feet stretched out and so crossed as to touch the thighs, with the right hand stretched out and resting on the left, with the tongue fixed in the palate, and without bringing one row of teeth in contact with the other, with the eyes directed to the tip of the nose, and without glancing at any of the four quarters of the sky, let him meditate," &c.

The Buddhist method is :—"If the mode called *pwankea* be adopted, then the left leg is placed above the right and drawn close into the body, so that the toes of the left foot be placed evenly on the right thigh, and those of the right foot on the left thigh. But if the *ts'inen-kea* mode of sitting be preferred, then the right leg is to be put uppermost. The palm of the left hand should be placed in the hollow of the right, corresponding to the position of the legs. The next requirement is to straighten the body. Having first of all stretched the joints seven or eight times, let the spine be perfectly straight, neither curved nor humped, the head and neck upright, the nose exactly plumb with the navel, neither awry, nor slanting, nor up, nor down, but the whole face straight and perfectly fixed."

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According to the Persian method, the devotee sits on his hands, cross-legged, passing the outside of the right foot over the left thigh, and that of the foot over the right thigh; he then places his hands behind his back, and holds in his left hand the great toe of the right foot, and in the right hand the great toe of the left foot, fixing his eyes intently on the tip of the nose."

The aim of Yoga being to train the will-power, a steady posture should never be neglected. Determination and firmness of will appear as much from actions, as from the outward demeanour of the person. A strong-willed person will always sit upright, and walk with upraised head, straight and steadily; while a weak person will be always changing his posture, whether sitting or standing; his gait in motion is shambling, wavering and zigzag, and his every step betrays infirmity and want of resolution of the mind. Such a one can never sit at his ease for any length of time in one posture, but will be constantly shifting it. Therefore, it is of great importance to learn 'âsana.' No doubt it will be found irksome to a degree in the beginning, to be sitting like a statue without motion, in one posture; but habit will make it pleasant.

The result or fruit of practising *âsana* is:—"There is no assault from the pairs," *i.e.*, heat and cold, hunger and thirst, &c. By assuming a steady manly posture, our nerves are braced and tightened with the tightening of the body, and enable the body to resist heat and cold better, than a loose and weak one. Now for an example: if on a cold day you sit shivering and trembling and contorting yourself into diverse postures to feel warm, ten to one you will feel more cold; but if, on the contrary, you tight yourself up, erect your spine, and sit steadily in any one of the *âsanas* mentioned before, or in fact in any posture, you will at once feel a considerable diminution of cold and a pleasant increase of heat. The reason of this may be, that in sitting with our chest straight we inhale more oxygen, and our blood is more completely aerated than otherwise; and so enables us to keep up the normal temperature. In summer, when one is perspiring profusely and finds little relief from the fan, let him assume a good *âsana*, and witness with what a magic effect all the sweat vanishes and he feels comfortably cool. A steady *âsana* produces mental equilibrium, and thus explains some of the results which follow from its mastery. We can resist the claims of hunger and thirst for a long time, if we turn away our

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thoughts from them ; and *âsana*, (by diverting our minds from them and strengthening our will) produces the desired result.

The postures should be continued not only while practising Yoga, but always. While walking, let our steps fall firm and steady, and so in sleep, &c. We should regularly drill ourselves to perfection, and must never lose sight of these apparently trifling things.

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CHAPTER IX.

4—*Prâṇâyâma.*

Prâṇâyâma is meant to restrain the inspiration and expiration. Prâna is synonymous with breath and life. It has both these meanings. The ancient philosophers of India had, at a very early period of their investigations, discovered the grand truth that life, as found in higher animals, is dependent upon oxygen. Modern science but confirms their view. Of the "tripod of life," composed of the lungs, heart, and brain, the latter two are ordinarily beyond the control of our direct volition. The heart will beat, and the hemispheres of the cerebrum will go on with their work giving birth to thought, &c., (as a rule) independent of will. These two hemispheres, as well as the heart, are not under our control. The muscular fibres of the heart contract and dilate from the action or direct influence of the brain as well as the nervous ganglia centred in its very substance. The action of the heart, on the whole, is involuntary; though sometimes, as under the influence of great fear or excitement, its motion may be accelerated or retarded considerably beyond normal limits. Unconscious cerebration goes on simultaneously with the impulse of the heart, and then manifested as conscious ideas, independent of the will. The heart is the principal organ which, by propelling the blood through the lungs aerates and purifies it, and, by distributing it through the arteries, keeps up the animal life. To suspend animal life, therefore, we must suspend the action of the heart, so that the various organs, such as the eye, the ear, &c., may become for the time paralysed, and the spirit liberated. All the senses work harmoniously so long as they receive a pure blood supply from the heart; and when that is stopped or vitiated their action also stops or becomes dull or deadened. But as the action of the heart has been shown to be involuntary, to influence it we must act through the lungs,—in other words, through the breath. Prâṇâyâma (or regulation of the breath) treats, consequently, of all those methods which temporarily suspend the functions of animal life, and thereby facilitate the liberation of the spirit. There are different modes of bringing about this result, but the one proposed by the Yogi through the regulation of the breath, is the easiest, and safest, and, what is its greatest

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recommendation, it requires no external accessories. Fumigation, dancing, music, &c., have been employed by various mystics to bring about trance, but all these mean the help of external adjuncts. The Aryan mind, panting after absolute liberty, would never be indebted to anything beyond its own soul. It always strove to find all its resources within itself, and thus it became really, and, in the true sense of the word, free. Music and fumigating pastilles or essences and spirits, balsams and ointments, may not always be with you, and if by Prâṇâyâma you can bring about the same result as the Magi by his incense, or the wizard by his ointment, or the *Faqir* by his music, where then is the necessity of all these appliances? They seem to a true Yogi as so many fetters and hindrances, rather than helps. Thus the extreme simplicity of the methods employed by our forefathers strikes us at every turn, and gives ample proof of their wisdom and knowledge of psychology.

To understand fully the action of respiration on life, some knowledge of physiology is absolutely necessary. With this purpose we give below a short account of the three organs—the heart, lungs and brain—and shall try to show their relation with each other and action and inter-action.

To begin with the heart:—It is a small muscular sac of the size of the human fist inclined to the left side of the chest, underneath the ribs. Its apex corresponds with the left nipple and is broad at the base, resembling in form a betel leaf. Its colour is dark purple. The inside of the sack is divided into two chambers, by a muscular wall running mid-way, and called the right and left divisions. The impure blood, which is of a dark color, comes, through the various veins of the body, into one principal vein, which discharges its contents into the right half of the heart. From the right chamber, the impure blood goes to the lungs, where, being purified by absorbing oxygen, it comes to the left side of the heart, and is thence driven to the whole body by the arterial system. The two chambers of the heart contain different kinds of blood—the right half containing the dark, purple, venous blood; and the left, bright, crimson, arterial blood. The effect of the dark venous blood on the nerves is to deaden their susceptibility, while that of the bright arterial blood is to quicken the vitality; the venous blood produces asphyxia, because it contains a good deal of carbonic acid, the product of muscular waste; while the arterial blood sustains life, because it contains a great

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proportion of oxygen. In the economy of the human system, the heart serves as a general caterer, which supplies nourishment to the whole body.

The lungs are intimately related to the heart. They are two large organs situated in the thoracic cavity containing air-cells. Under a microscope a small section of the substance of the lungs, if examined, will be found to consist of infinite minute cavities, lined with a very thin membrane. The blood remains outside of these cavities, which are full of air. The exchange of the carbonic acid of the blood with the oxygen of the air does not take place direct, but through the intervention of this thin membrane.

The brain is the organ of the mind, the seat of intellect and ideas. The centre whence the nerve-force for the production of combined respiratory movement appears to issue, is situated in the interior of that part of medulla oblongata, from which the pneumo-gastric nerves arise. This part of the medulla oblongata is the nerve centre, which gives rise to the respiratory movements and through which impulses conveyed from distant parts are reflected. With every beating of the heart and the heaving of the breath, the brain cerebrates. The effect of breathing on thought is very well explained by Swedenborg, which we quote below:—"Thought commences and corresponds with respiration. The reader has before attended to the presence of the heaving over the body; now let him *feel* his *thoughts*, and he will see that they too heave with the mass. When he entertains a long thought, he draws a long breath; when he thinks quickly, his breath vibrates with rapid alternation; when the tempest of anger shakes his mind, his breath is tumultuous; when his soul is deep and tranquil, so is his respiration; when success inflates him, his lungs are as timid as his concepts. Let him make trial of the contrary; let him endeavour to think in long stretches, at the same time that he breathes in fits, and he will find that it is impossible; that in this case, the chopping will needs mince his thoughts. Now, this mind dwells in the brain, and it is the brain, therefore, which shares the varying fortunes of the breathing. Inward thoughts have inward breaths, and purer spiritual breaths hardly mixed with material."

We have said before that *prâṇâyâma* aims at suspending the functions of the physical and mental bodies, and that it tries to do so, among other things, by reducing the beating of the heart through restraining the breath. This is the highest aim of *prâṇâyâma.*

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But now-a-days those who practise Yoga and *prâṇâyâma* generally do not think of reducing the normal action of the heart. They wish to harmonise the faculties by slow, steady and synchronous breathing. The mind may be compared to a gas flame, which is being constantly agitated by the uneven flow of the gas from the pipe, and not being well protected by properly constructed chimneys and shades from external air; the blood which the heart sends to the brain is the gas which sustains the flame of the mind; and owing to the various passions and feelings, the supply of blood to the brain is not always constant; and the mind flickers and flutters, and sheds but a tremulous light. Therefore, by the practice of the *prâṇâyâmic* method, the Yogi, consciously or unconsciously, sends a constant, uninterrupted and equable stream of blood to the brain, and tries to keep the flame ever steady.

The methods of *prâṇâyâma* are infinite, and a vast majority of them very difficult to practise. Among the Persians, it is known by the name of *habs-i-dam*, confining of breath. The technical name of inspiration is *puraka*; expiration is called *rechaka*, and restraining of breath is known as *kumbhaka*. One of the methods in general practice is the following:—Close with the thumb of the right hand the right nostril, and breathe slowly through the left one, repeating seven times the word Om; then close both the nostrils and restrain the breath for a space of time sufficient for repeating the sacred formula *Om tat sat* (or any other favourite *mantra*) fourteen times; and then breathe out through the right nostril, repeating the mystic syllable seven times. This should be practised continually till the Yogi can sit in *kumbhaka* for minutes together. It can be done by slowly increasing the period of *kumbhaka* by increasing the duration from fourteen to twenty-one times, and so on by every increment of seven. There are ordinary *grihastas* even, who have carried the practice of *kumbhaka* to such lengths that they can easily restrain their breath for five or six minutes. A beginner needs not despair if he can, after the practice of a month, withhold his breath for a minute,—as a minute will seem like an hour.

Another method peculiar to the Persian is the following:—Sitting in a good *âsana*, inspire slowly, repeating the word *nêst* till the lungs are so much filled that the pressure of the diaphragm is felt at the navel; then incline the head towards the right breast,

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reciting the word *hasti*, and expel the breath; and raise the head up, take a deep inspiration, repeating the word *magar*; afterwards uttering *yâzdâñ*, and, inclining the head on the left side. expel the breath. "The devotee makes no pause between the words thus recited." The formulâ is *nêst hasti, magar yâzdâñ*. "There is no existence save God." In this system, there is no *kumbhaka*, but *rechaka* and *puraka* only, and the period between them is gradually lessened, so that in one minute the devotee repeats the formula more than a hundred times. We saw a Muhammadan friend of ours practising this method; but he had substituted, instead of the above words, the formula *Allah Hu*,—raising his head with *Allah* and throwing it down with *Hu*. He repeated them so very quickly, and threw his head from one side to the other so incessantly, that within a short time he felt exhausted, and afterwards informed us that he could go into a trance within five minutes by continuing it. Another modification of the same method is that in which the devotee raises and drops his head and utters several formulæ in one breath, gradually increasing their number. This latter method is more calm and less exciting, and the duration of *kumbhaka*, being continually increased, approaches more to the Hindu system, and is the real *habs-i-dam*,—restraining of the breath.

Another Persian method is:—"The worshipper, having closed the right nostril, enumerates the names of God from one to sixteen times, and, whilst counting, draws his breath upwards, after which he repeats it twenty-two times lets the breath escape out of the right nostril, and, whilst counting, propels the breath aloft, thus passing from the six *khans* or stages to the seventh; until, from the intensity of imagination, he arrives at a state in which he thinks that his soul and breath are bound like the jet of a fountain to the crown of the head." After this, there follows a very peculiar and mystical passage:—"As causing the breath to mount to the crown of the head is a power peculiar to the most eminent persons, so whoever can convey his breath and soul together to that part becomes the viceregent of God." We do not say that we have fully understood the above passage, but having some knowledge of the symbolical writing of our forefathers, we think that the above sentence should be construed not in its literal sense, but occult signification. Breath is the vehicle of thought, soul or *jîvâtmâ*; this *jivâtmâ* must be purified and united with the *paramâtmâ*, whose seat is represented to be the crown of the

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head. When this unification is complete, man becomes one with Brahma.

The seven stages alluded to above are the following:—(1) between the organ of generation and anus; (2) the root of the organ; (3) the navel; (4) the heart; (5) the throat; (6) between the eyebrows; and (7) the crown of the head. The first is the seat of the earth; the second, of the water; the third, of the fire; the fourth, of air; the fifth, of the ether; the sixth, of the mind; and the seventh, of the Paramâtma. The human soul must pass through all these stages before it can join with its original source. The first is the cause of the physical body, the second, of vital force, the third, of the astral body or *Liṅga Śarîra*, the fourth, of the aerial body or *Kâmrûpa*, the fifth, of the etherial body or elemental spirit, the sixth is the human soul, and the seventh needs no explanation. A Yogî, as long as he does not conquer the first step, stands in need of solid food; when he reaches the second stage, he can dispense with it, and would require only liquid food; and the more he progresses, the more subtle becomes his nourishment. We have rather digressed from our subject intentionally, in order to warn the unguided reader of Yoga not to take literally whatever he finds in those ancient occult books. Nay, he may meet with some misled and misleading Yogis who will seriously tell him to practise *prâṇâyâma* by drawing his breath forcibly up to the Brahmarandhra,—a feat which, under the present constitution of our body, is simply impossible. Ignorant, self-taught Yogis are always exposed to the danger of degenerating into Haṭha Yoga. We know of a lady who, putting a wrong interpretation on a passage in the Bhagavat Gitâ, practised *prâṇâyâma* all night and became mad; and it was after many days that she regained her intellect, after being daily mesmerised by her brother.

Buddhists enumerate four kinds of respiration:—"1st, the windy; 2nd, gasping; 3rd, emotional; and 4th, pure respiration. The first three modes are unharmonised; the last is harmonised. When the breath passing in and out of the nostrils is perceived by the noise it makes, it is called windy; second, although there is no noise in breathing, yet, when the respiration is broken and uneven, as though it comes not through a clear passage, it is gasping; the third is emotional, when, although there is no noise or gasping, still the respiration is not equable or smooth. Proper and pure respiration is that in which there is neither noise nor gasping nor

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uneven breathing, but it is calm and regular, the sign of an equable and well balanced mind."

Another method of regulating the breath is as follows:—Close with the thumb of your right hand the right ear, and with that of the left hand, the left ear. Close with the two index fingers the two eyes, place the two middle fingers upon the two nostrils, and let the remaining fingers press upon the upper and the lower lips. Draw a deep breath, close both the upper nostrils at once, and swallow the breath. This act of swallowing, if well done, will make a partial vacuum in the passages of the nostrils and the mouth, and there will be felt a strain upon the auditory nerves which will be partially paralysed, followed by confused humming in the ears Keep the breath inside as long as you conveneintly can; then expire it slowly, and so on. Swallowing of the breath not only facilitates the deadening of the nerves of the ear, but after some time the eye in its turn will be affected. Strange coruscations similarly, blue and white flashes like the lightning, will pass before the eyes. These lights must not be mistaken for the pure astral light of which we will speak soon, but they owe their existence to the physical pressure which falls upon the optic nerve."

"Another mode, which is rather dangerous, is by directing the current of the breath towards the heart. Breath is drawn in such a way that the left lung is distended more than the right, and presses upon the heart. But the process being somewhat perilous, and the present writer having pledged his word to his instructor not to reveal it without his express permission, though there is after all nothing much in it worth keeping back, he forbears for the present from entering into details. Broad hints, however, have been given in the foregoing lines, which, if understood and practised, might lead to speedy attainment of perfection in *prâṇâyâma* than any other method."

Sanskrit authors of comparatively modern period unnecessarily complicate this simple system of *prâṇâyâma*, as taught by the original teacher, Patañjali, by enumerating five different kinds of *vâyus* or winds. These *vâyus* preside over the various functions in the human economy, and are called—1st, the Prâṇâ vâyu, or the ascending air with its seat at the fore end or tip of the nose; 2nd, the Apâna vâyu or the descending air with its seat in the anus; 3rd, the Vyâna vâyu moves in all directions, and is present in all parts of the body; 4th, the Udâna vâyu is the ascending air, situated

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in the throat; 5th, Samâna vâyu, the air inside the body, which helps the digestion of food. "These five vital airs originate in the active attribute of ether and other elements. With the five organs action they constitute what is designated "the life-sac." From the above classification of *vâgus* and their intimate connection with the life-sac or *anna-maya koṣa* it has been argued that to suspend, though temporarily, the active phenomena of life one must have control over these five winds. But to us all this seems to be altogether unnecessary. Proper regulation of the Prâṇavâyu is sufficient for the purpose, and we need not try to learn the method of regulating the other winds.

Prânâyama is both natural as well as artificial. Whenever a person thinks intensely on a subject, his breath of itself assumes proper prânâyamic motion. Observe the respiration of one in deep sleep and you will get some idea of what should be the proper duration, etc., of the breath for a Yogi. A Yogi but consciously produces that state of respiration which is favourable for contemplation, as others produce occasionally and unconsciously. Often one can in the stillness of night, when sleep does not visit his eyelids, and ideas flow uncalled and unasked for put himself to sleep by merely drawing in and expelling breath simultaneously and synchronously with that of any other person sleeping near him. Thus often by bringing one's breath in harmony with that of another he can enjoy the same state for felicity as the other; and though we cannot vouch for the truth of the theory from our own personal experience, yet we say there might be something in that saying, which asserts: "bring thy breath in harmony with that of another, and thou wilt know what passes in his mind."

The hygienic effect of prânâyama is beyond doubt. We have seen a friend curing small ailments like headache or approach of fever and cold, by simply practising prânâyama.

There are many points in connection with regulation of breath which we now-a-days class among superstitions, since we have lost the rationale. Thus it is said that one's undertakings will all prove successful if he commences it when he respires through his right nostril. Similarly, if you start from your home to visit a friend, and wish to know whether you will find him or not at home, examine your breath; if it flows through the right nostril, you will see him, otherwise not. There are others who could tell the hour of the day from the motion of their breath.

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It is said, that in every healthy person the breath (technically known as *sura*) changes from one nostril to the other at well-established regular intervals, and thus from its being right or left-sided, those practised in it can approximately say the hour of the day.

Now, for the fruit or result of prâṇâyâma:—"Thereby is removed the obscuration of the light." The light here alluded to is the pure *sâttvik* light which the Yogi sees in his heart when in deep contemplation. It may be the same light which the mesmerised subjects of Baron Reichenbach saw issuing from the poles of the magnet, &c. When mesmerising, we have invariably found that the first thing which the mesmerised person sees, as soon as his eyes are closed in utter darkness, as black as night. Slowly, in this darkness there are seen flashes of blue light which growing stronger, the subject begins to see a blue atmosphere surrounding him. This is the *chidâkâsâ* of the Vedântins, the region of imagination. Pictures and persons seen in this light are generally the products of the brain of the sensitive, and have no objective reality. This light gives way to pure white electric light, very brilliant, and described as more pleasant, clear and luminous than that of the sun. This is the *chidâkâsâ* proper, the light of intelligence or soul, through which the clairvoyant sees.

A further result of prâṇâyâma is "that the mind becomes fit for acts of attention." This requires no explanation. When there is harmony in breathing, there also ensues harmony in ideas, and the mind becomes better adapted to acts of attention.

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NOTE.

The importance of *Prâṇâyâma* is recognized by some of the celebrated medical authorities of the present day as may be gathered from the following extract from "A Lecture on means for the Prolongation of Life" delivered by Sir Hermann Weber, M D., F.R. C.P., before the Royal College of Physicians of London and published is the *British Medical Journal* for December 5th, 1903. It in needless to add that "Respiratory Exercises" mean *Prâṇâyâma.*

Respiratory Exercises.

"The remarkable improvement in the heart's nutrition and action is, I think, to a great degree caused by the deep inspirations which are necessitated by the act of climbing, especially steady and prolonged climbing. This consideration has led me to pay particular attention to respiratory exercises, which since then have been very useful to myself and many others, especially persons with weak heart muscles. I make no claim of originality for these exercises; they are only a modification of several older systems of gymnastics. As in walking and other bodily exercises, the amount and modus of respiratory movements which are useful, greatly vary with the inidividual condition, and must be adapted to the latter. It is often injurious in cases of weakness of the heart or lungs, or the sequelæ of pneumonia or pleurisy or other acute disease, especially influenza, to begin at once with forced respiratory movements. I have mostly commenced with moderately deep inspirations and expirations, continued during three to five minutes, once or twice a day, and have gradually increased the exercise to ten minutes or a quarter of an hour. The depth of each inspiration and expiration, is likewise to be only gradually increased. At the beginning, a sixth or a quarter or half a minute, for every inspiration and every expiration ought to be sufficient; if this is well borne, each act may be gradually prolonged in duration, so that in the majority of cases each inspiration and each expiration may be brought up to a minute. All the movements are to be made slowly, not rapidly. I usually advise to inspire in the erect position, with raised arms and closed mouth, and to bend down the body during expiration,

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so that the fingers touch the ground or the toes. By degrees one can learn to make several up-and-down movements during every inspiration, and bend and raise the body several times during the expiration. By this alternate bending and raising of the body we gain the additional advantage of strengthening the lumbar muscles and, through this, successfully combating the tendency to lumbago. Another useful combination with the respiratory exercises is the turning of the body round the axis of the spinal column, alternately with deep inspiration from left to right, and with expiration from right to left, with half raised arms. By this movement we bring into action some of the muscles of the spine which are apt to be only imperfectly used by most persons in advanced years; and the stiffness of the neck and spine, and the tendency to stoop, so common in old people, can be to some degree corrected by this kind of movement, if commenced early enough and practised regularly and thoroughly. The swinging of the arms round the shoulder-joint is, likewise, a useful combination. * * * In addition to the influence on the circulation, the respiratory movements keep up the nutrition and efficiency of the lungs themselves, which undergo in old age a kind of atrophy; the walls of the smallest divisions and air-cells become thinner, and a kind of senile emphysema in these exercises is to some degree prevented. Another important influence consists in maintaining the elasticity of the chest walls, which are apt to become stiff in old age, and thus to interfere with free movements of the lungs and the pleura.

"If for some reason the erect position should be inconvenient, the mere respiratory movements can be made also in the horizontal and sitting positions. I have already alluded to the additional advantage of the compression of the abdomen and the blood vessels and organs contained in the abdominal cavity, and we may further point out that the action of the serous membranes, of the pleura, the pericardium, and the peritoneum are also beneficially influenced by the deep respiratory movements; they constitute a kind of massage to the lungs, the thoracic walls, pericardium, and heart (Sir Lauder Brunton). * * *

"We must, however, not be satisfied with the few minutes of respiratory exercises, but we must make a habit of taking at several other times of each day deep inspirations and expirations, especially while walking. Breathing exercises are especially useful

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to literary workers, statesmen, professional men, and others who are unable to take one of the usual modes of exercise. The most convenient time for practising them is in the morning before or after the bath, when the body is loosely covered with flannel. I ought to add that they are not suitable for very delicate persons; they are, for instance, injurious in great dilatation of the heart with or without valvular disease. * * * * On the other hand, their judicious use may be regarded as one of the preventives of diseases of the lungs, and can also be rendered beneficial in the later stages of convalescence from acute disease, and under medical guidance in some apyretic forms of chronic tuberculosis."

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CHAPTER X.

5.—*Pratyâhâra.*

"Pratyâhâra is as it were the accommodation of the senses to the nature of the mind in the absence of concernment with each one's own object. This fruit of this is the complete subjection of the senses." Mind in ordinary men is the slave of the senses. If our sensations are pleasant, we feel pleasure; if painful, we are pained. Senses not only domineer, but tyrannize over the mind. Therefore, when the Yogi has passed through all the four stages enumerated above, *i.e.*, *yama, niyama, âsana and prâṇâyâma,* he should try to accommodate his senses to the nature of his mind. When he does not wish to see, let not external things make any impression on his retina, though he may have his eyes wide open. When he has no mind to hear, let no external sound make any impression on the nerves of the cochlea, and so on; not only he should be the negative master over his senses, *i.e.*, restraining them from their functions whenever he wishes, but he should be so complete and perfect master over them, that they should respond like obedient servants to every call of his mind. When his mind thinks of a pleasant picture, let the nerves of the eye catch up the thought and *show* it to him in objective reality. When he *thinks* of a sound, let the ears responding to the thought make him *hear* it as well. When he imagines of a smell, let his olfactory nerves *feel* the sensation. In fact, *pratyâhâra* is that state in which the subjective world overcomes the objective, and imagination is exalted to such a pitch that all its pictures stand forth vividly on the canvas of objectivity. The practice of prâṇâyâma as invariably induces the pratyâhâra as the passes of a strong mesmeriser produce sleep. Yoga has been very happily termed self-mesmerisation, in which the subject is the mystic's own body. As in mesmerism, the operator can make his subject see any sight, hear any sound, smell any odour, taste any taste, or feel any sensation which the operator *imagines,* so the Yogi, who has reached the fifth stage, has a similar control over the organs of his body. He asserts the supremacy of the mind over the body by the same will-force as the ordinary mesmeriser, and as the latter makes his patient unconscious to all external sensations, so that a gun may be fired without his hearing it;

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pungent odours like that of ammonia may be held near the nose without his smelling it; brilliant light may pass unnoticed when focussed on his eyes, for the *iris* remains inert; pungent chillies may be placed on the tongue, and he will swallow them without showing any sign of pain; so does many a Yogi get supremacy over his own body so as to defy sensation. Pratyâhâra is not a distinct method in itself, but is a result of prâṇâyâma. There are no rules laid down for the subjugation of the senses, as there are for the regulation of the breath; but it comes in the wake of the other four processes. When in practising prâṇâyâma the *âbharana* or obscuration of light is removed and the Yogi sees the pellucid Chidâkâsha (the pure spiritual light), he enjoys such pleasant sensations that of itself his mind is transferred from taking cognition of the external things to internal ideas, and the senses become inactive.

Thus we have treated of the five externalities of Yoga—the Bahiranga, as they are called. The *mind* has not yet been reached, as up to this time we have been dealing only with the *body*. The last of these five stages culminates in the suppression of the senses and total subjugation of the body to the mind. The remaining three stages treat of the methods of subjecting the *mind* to the *soul*, and these processes are called *antaranga* (internal) in relation to the *body*; while considered in relation to the *soul* they are Bahiranga.

TABLE OF METHODS.

I	II	III
Methods culminating in the subjugation of the body.	Methods culminating in the subjugating of the *mind*.	Method of union of the human *Âtma* with the Paramâtma.
1. Yama ...	6. Dhyâna ...	
2. Niayama ...	7. Dhârâna	
3. Âsana ...	8. Savikalpa-Samâdhi	Nirvikalpa *Samâdhi*.
4. Prâṇâyâma		
5. Pratyâhâra		
Bahiranga to the 2nd class.	Antaranga in relation to class I, but Bahiranga to class III.	

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CHAPTER XI.

(*Pratyâhâra and Anæsthetics.*)

We have said before, that there are other methods of suspending the nerves of consciousness, or physical life, besides Prâṇâyâma and Pratyâhâra. Some of them are occult; in short, the agency through which these results are produced is not properly understood by modern scientists; there are others which may be termed scientific in the limited acceptation of the term. All these methods tend to produce unconsciousness, to suspend vitality, and to bring on temporary death. A man in this state of Pratyâhâra, whether induced by medicinal drugs, or by the occult manipulation of *vâyû* and *âkâs* is little removed from a vegetable in the external manifestations of life; but his mental consciousness is at the same time much intensified.

The medicinal drugs which produce Pratyâhâra are known as anæsthetics. "When inhaled in the form of vapour, they possess the property of destroying consciousness (?) and at the same time causing insensibility to pain." The most important of them are (1) chloroform, (2) ether, (3) nitrous oxide gas, etc. Ether was formerly in greater demand than at present; now chloroform reigns supreme; while nitrous oxide gas, also known as the laughing gas, is used for smaller operations, by Dentists. The principal condition of their administration is the same, as that required in Yoga, *viz.*,—"the patient should fast for 5 or 6 hours before chloroform is exhibited," so also "before administering the nitrous oxide gas; the only precaution to be observed is that a meal should not have been recently taken." Messrs. Lallemand, Perin and Duroy observe:—"We have usually experimented [with chloroform] only on fasting animals, but once we happened to give chloroform to a dog, whilst it was digesting a full meal. The course of the phenomena was so irregular and so grave (the animal dying a short time afterwards) that we considered it our duty to record the experiment. In all experiments wherein the dogs were fasting, the mark of etherism was regular." But in submitting to "inhalation three dogs, a short time after they had taken food, the results were incomplete. The animals betrayed a painful

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anxiety, and rejected the food which loaded the stomach, the vomiting relieved them."

The nitrous oxide gas is the safest as an anæsthetic, leaving no injurious results. It doest not act chemically on the blood, and is soon eliminated out of the system when natural respiration is commenced. The action of chloroform in its various stages towards anæsthesia will do for an illustration :—

"When inhaled in small doses, it produces a slight species of inebriation, with some impairment of vision and common sensibility, consciousness remaining. The sensation produced by these small doses are usually of a pleasurable character." In the second stage, "if the inhalation be continued longer, the patient passes into a dreamy (?) state, sometimes with considerable mental excitement, but with loss of common sensibility." This stage corresponds with Pratyâhâra, when the Yogi loses common physical sensibility, but still retains consciousness. By carrying on the inhalation "the patient loses the power of voluntary motion, and he passes into unconsciousness; then there is an inclination of the eyes upwards, and complete suspension of the mental faculties." This in Yoga corresponds to *savikalpa samâdhi*. Here modern medical science stops, and does not profess to go beyond. It has studied with great care and precaution, taken note of the minute changes which the *body* of the patient undergoes successively, but has not been equally successful in tracing the mental side of the picture. The science of Yoga steps in to supply the hiatus. If its results are to be credited (and we do not see why they should not), then we must perforce differ from the scientists who would have us believe that the last stage of anæsthesia is loss of consciousness. We are taught by those who have *experimented* with the *mind*, that the last stage, far from being loss of consciousness, is the highest and absolute state of consciousness which the human spirit, in its present stage of development, is capable of. Loss of memory which *ordinary* men experience when returning to their normal condition from a state of anæsthesia is no more proof of loss of consciousness than the *Sushuptiavasthâ* (the state of profound dreamless sleep). It requires special training to transfer the spiritual consciousness back into the physical consciousness. Some are naturally endowed with this faculty, and are born seers and magicians; while others can develope it by a painful and laborious course of mental training, and are known as Adepts, Yogis, &c.

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Some of the results of anæsthesia and the conditions of its administration throw a curious side-light on the truth of Yoga and the phenomena observed in Pratyâhâra. We give the following in confirmation of our assertion from a book on Chloroform by Dr. A. E. Samson, M. B. In the second stage " the senses become affected, frequently, the sounds in the room are exaggerated in their intensity, the tickling of the clock becomes like the falling of a ponderous hammer. The surrounding objects become dim and as it were dissolve in light, and then a veil enwraps them all. A strange effect is the phenomena of narcotic reminiscence. Events of the past life may be recalled, conversations may be repeated, and actions reproduced. I have heard a young girl, throughout the whole course of a surgical operation, sing, 'Beautiful star' correctly, word for word and note for note." Similarly the precautions, necessary in the administration of anæsthetics, are almost the same as required by the Yogi Thus, to quote the same authority :—" Of all conditions of system, probably the worst to bear chloroform is *alcoholism.* It is a most note-worthy fact that when we look over the records of death from chloroform, we find that very many have occurred in *hard drinkers.* Intemperance induces a state of system most inimical to chloroform," For chloroform substitute Yoga, and it will be equally true. " The average age at which death from chloroform has occurred is 30, *the married are almost twice the number.*" Here again we see the necessity of celibacy and the early practice of Yoga.

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CHAPTER XII.

Antaranga Yoga.

The Psychic or super-normal powers, as enumerated by Patañjali, are many. Men can acquire them by certain training, a training which requires the development of spiritual faculties dormant in every man. That training has been divided into two parts:—Bahiranga (External or Subsidiary) and Antaranga (Internal or Primary). The Bahiranga consist of five parts, *viz.*, Yama, Niyama Âsana, Prâṇâyâma, Pratyâhâra. Yama enjoins the observance of the following five rules:—1, Not to injure any living being (*Ahinsâ*); 2, Never to tell a lie and always to speak the truth, (Satya); 3, Never to steal another's property (Asteya); 4, Always to be pure and chaste, or celibacy (Brahmacharya); 5, Never to covet any thing (Aparigraha).

The Niyama enjoins the observance of the following:—

1. Be always pure, and observe the rules of purification. (For a detailed account of these, see "Daily Practice of the Hindus," recently published);
2. Be always content;
3. Observe austerity and asceticism;
4. Study sacred books;
5. Be perseveringly devoted to God.

The rules of Âsana or the postures are various. There are some 84 postures in which a Yogi can sit, some six of which are more important.

The rules of Prâṇâyâma or regulation of breath have already been given before.

Lastly, Pratyâhâra is the accommodation of the senses to the nature of the mind, or, in other words, the complete subjection of the senses.

The above are then the externalities of Yoga on which we need not dwell longer. They may be summed up in the following thirteen rules:—

1. Do not injure any living creature, but love all.
2. Always speak the truth.
3. Never commit theft (or wrongly take another's property).
4. Observe chastity and celibacy.
5. Forsake covetousness.
6. Be always pure in body and mind.

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7. Be always contented.

8. Observe austerities and learn endurance.

9. Study sacred books and repeat sacred formulas.

10. Love the Lord with all thy heart and soul.

11. While practising Yoga, sit in a posture which is comfortable and easy.

12. Being so seated, regulate your breath by observing the rules of inspiring, expiring and retaining of breath.

13. Completely subdue all your senses and bring them in harmony with mind.

The observance of the above thirteen rules will prepare the aspirant for the attainment of higher powers. How to attain them is the immediate object of our discussion. All psychic powers are obtained and wonders worked through sanyama. This sanyama is the harmonious and simultaneous working of the three faculties or conditions of mind, called Dhâranâ, Dhyâna, and Samâdhi. These three constitute the internal or the primary or the essential part of Yoga. We shall now enter upon a detailed description of these.

Dhâranâ is the fixing of the thinking principle (chitta) to a particular locality. This is the definition of Patañjali, and requires explanation to make its meaning clear. When the mind is bound up in a particular object or thinks only of a particular thing, it is said to hold (dhâranâ) that thing. The *effort* to catch hold of the object, and to keep it before the mind's eye, or, in other words, the *effort* to keep the mind fixed on a particular object, is dhâranâ. In Yoga, mind is fixed consecutively on various parts of the body, for example, on the navel, on the heart, on the throat. &c. A little experience will show that it is a difficult task to bind up the *chitta* or mind within a specified locality. Try to concentrate your mind, for example, on your heart, and try to keep it within the limit prescribed, and you will find it will soon slide out of it, roving about everywhere else, rather be confined to the place where you would like to have it. Or, to take another example, try to imagine and realise the picture of a flower, say rose. The *effort* in catching hold of the idea of the rose and keeping it before the mental eye is what is meant by the word Dhâranâ, as used by Patañjali Or, to take another example from the Hindu system of worship. A man is a worshipper of Śiva, when he enters on the path of mentally worshipping Śiva, sits in an easy posture, puts down

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the physical agitation by regulating his breath, composes his mind, and then practises *dhâranâs*; *i.e.*, he closes his eyes, and makes mental effort to picture the figure of Śiva. When this effort succeeds, the picture is developed and comes out prominently and distinctly in the field of mental vision. Here is then the consummation of the dhâranâ of the devotee.

After dhâranâ comes *dhyâna*, which is defined to be the course of uniform modification of knowledge in that place where the internal organ (chitta) is fixed in Dhâranâ. The word Dhyâna has been translated in English by the word contemplation. In contemplation, as above defined, there is a uniform course of knowledge of the object of Dhâranâ. That is to say, in contemplation the mind performs two operations, it uniformly is conscious of the object of Dhâranâ; and it rejects every other thought incongruous with the above. The difference between the Dhâranâ and the Dhyâna consists in this: the first is the fixing of attention on a particular object or thought, out of many; but it supposes that there are other thoughts also in the mental field, along with the idea on which attention is directed. But in contemplation, all such extraneous thoughts are rejected and driven out, and the mind is fixed on the particular thought which reigns supreme and excludes all other thoughts; and the mind is conscious and cognisant of that idea and of no other, and does not allow any other idea to distract its attention.

After dhâranâ and dhyâna, comes Samâdhi. In contemplation or dhyâna the consciousness, uniform and without break, flows in one channel, *i.e.*, of the object of contemplation. In Samâdhi, this state of mental concentration reaches its culmination. It is defined to be the same contemplation or Dhyâna, when it arises only about a substance or object of sense, and is then like non-existence of itself. When by constant practice of contemplation, the consciousness of all other objects than the object contemplated is completely lost, and when the mind is intent upon that contemplated object only, that oneness of mind is Samâdhi.

The three states—dhâranâ, dhyâna and samâdhi—rise by gradual gradations. In dhâranâ there is an *effort* to fix the mind on the object to be contemplated; in Dhyâna that object having risen vividly before the mental vision, there is an effort to *concentrate* the consciousness in that object, to the exclusion of every other idea; in samâdhi, this effort having succeeded, the mind loses, as if its own form, and becomes one with the object contem-

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plated. These three—dhâranâ, dhyâna and samâdhi—will thus be apparent to be but the various stages of one mental effort or work, *viz.*, the effort of concentration. There is no difference in kind between them, but only one of degree. These three conjointly are called Sanyama. Every effort of concentration consists of these three parts.

What is then the result of Sanyama. The result is the attainment of

The first psychic power.

The light of Prajnâ or soul bursts forth when one has mastered or has obtained full control over Sanyama. When by constant practice and training one can perform sanyama about any object with ease and for long, the light of spiritual intelligence then manifests itself Through and by the medium of that light, knowledge of higher or sukṣma universe is obtained. Through that astral light wonders are wrought, and the so-called miracles performed.

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APPENDIX I.

A BRIEF SKETCH OF VEDANTA AND YOGA.

Q.—Who is the *adhikârî*, or the person qualified to learn Vedanta and Yoga?

A.—He who is pure in his thoughts, mild in his words, and being free from all evil deeds, is benevolent towards all; who performs all the duties prescribed by the Śâstras and Vedas; who moving in this world is not ensnared by it, and who has a burning, longing, panting and yearning after emancipation.

Q.—How should such a *mumukṣu* acquire self-knowledge?

A.—By means of the four *sâdhanas*:—

(1). Distinguishing between the real and the non-real, the phenomena and the noumena, the eternal and the transient, realising that Brahma is the only truth.

(2). Performing works from the most disinterested motives, doing good for the sake of good, without expecting any reward here or hereafter.

(3). Having faith, endurance, self-control, passivity, abstinence, and intensity of thought.

(4). A strong desire for Nirvâna.

Q.—What is the subject of Vedanta?

A.—To prove that the Paramâtmâ and Jivâtmâ are one and the same in essence—the human spirit being the reflection of the Divine Spirit.

Q.—What is the necessity of such a knowledge?

A.—The aim of all systems of philosophy is to acquire freedom from pain. Worldy philosophies, like medicine, etc., give momentary relief from pain, which might recur. True philosophy gives eternal peace and bliss. Vedanta does so.

Q.—What are the arguments to prove your position?

A.—Arguments are three—1, authority; 2, reason; 3, experience.

Q.—What is authority?

A.—Authority is the Veda, as interpreted by the light of Nature, Upaniṣads, and the sayings of the great men of different climes and ages.

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Q.—Quote some passages from the Veda, to prove the identity of human and divine spirits.

A.—Such passages of the Vedas are known as *mahâvâkyas.*

1. *Tat twam asi* :—Thou art that (*Brahma*).

2. *Ayam âtma Brahma* :—This self (*Âtma*) is Brahma.

3. *Ekamevadwitiyam* :—One without a second.

4. *Tasya bhasa sarvam idam bibhati* :—His light illumines all these.

5. *Yo savasau Purushah soham asmi* :—What is this *purusha* (Brahma), the same am I.

6. *Dvitîad vai bhayam bhavati* :—From duality, there is fear.

7. *Neha nânâsti kinchana* :—All the appearances are nothing.

8. *Sarva khalvidam Brahma* :—All this is verily Brahma.

Q.—Give some other authorities from the teachings of other nations.

A.—1. Socrates said :—"The soul was allied to the Divine Being by similarity of nature."

2. Plato believed this world a mirage, non-reality, and an obstacle to divine knowledge.

3. Cicero said :—"I would swear that the soul is divine."

4. M. A. Autoninus says :—"Soul is all-intelligence, and a portion of the divinity."

5. Plotinus taught :—"By reducing the soul to abstraction we are one with the Infinite."

6. Philo says :—"The soul of man is divine."

7. Proclus :—"Know the divinity that is within you, that you may know the divine one, of which your soul is a ray."

8. Spinoza :—"God is the only substance."

9. Mansûr, a Muhammadam mystic, was crucified, because he said 'Anal Haq' (I am God.)

10. Hafiz Shams-i-Tabriz, Mawlana Rumi, Abu Ali Kalendar, were all Vedantists. Christ said : "Ye are gods."

Q.—What are the reasons that the soul is divine and the world a dream?

*A.—If we believe that the human soul is different from God, then the question arises in what relation does that God stand

*If we do not believe the soul to be a portion of divinity and the world a dream, we are forced to the other hypothesis that the soul is separate from God, and

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to us? As a ruler, he would seem to be the most tyrannical being, seeing that the world is full of misery. But this need not be a stumbling block, if we believe that the whole world is a dream. We have many consciousnesses—our waking consciousness, our sleeping consciousness of *susupti*, our dreaming, and our divine consciousness. Now in every one of these states, the ideas presented to us seem to be real, and for the time being we believe them to be real. But no sooner is that state changed, than we think the ideas of that state to be unreal, and the ideas of our new state to be real. Therefore, the world is an idea, and spirit the only substance.

Q.—The dreams of no two persons ever coincide, nor do the same dreams recur again. If then the world were a dream, how do all men see it in the same way, and why does it always appear the same?

A.—The world is not a dream of an ordinary man; the universe is a dream in the consciousness of the Brahma. As a great magnetiser can make his audience see, hear, perceive, &c., anything which he strongly wills, so the eternal will of the Brahma has made this world through his *Mâyâ* or willforce or delusion. He wills that we should see so and so, and we do so: but when we become He, the delusion vanishes.

Q.—If the world be a dream, there is no such thing as vice or virtue, good or bad, and we are not responsible for what we do.

A.—The world is false from *paramârthika* point of view, but is real from relative point of view, and for all practical purposes we must consider it to be so. As a cup of water will intoxicate a mesmerised subject, if he is told that it is wine, though water has no such property, so a person, as long as he is not emancipated, will suffer the consequences of his *karmas*, simply because he still is involved in *Mâyâ*.

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the world is a reality. If these two substances—soul and Matter—be real, then they must be eternal, for to say that they were created by the will of God from nothing is an absurdity, for out of nothing something cannot be produced. To say that the substance of matter came out of God would also be derogatory to His dignity, for then non-intelligence would come out of perfect intelligence. For similar reasons, the materialistic theory, that soul is an evolution of matter is untenable, as, according to this doctrine intelligence would be produced out of non-intelligence. Thus we are led to three alternatives—(1) to believe the soul and matter to be eternal, which would be atheistic: it would do away with God; (2) the substance of the world is a portion of God—a doctrine derogatory to Godhead; (3) that the soul is a portion of divinity, and the world a dream.

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Q.—How do you prove from experience that Paramâtmâ and Jivâtmâ are one?

A.—Because the lives of those persons who had reached the threshold of Nirvâna prove it conclusively. They possessed all those attributes which we ascribe to God. They performed deeds which we in our ignorance call miracles and supernatural. Persons like Krishna, Buddha, Shankarâchârya show by their lives that they are gods.

Q.—How should one, then, practically unite himself with God?

A.—The method lies through the practice of Yoga.

Q.—Define Yoga.

A.—Yoga is the suspension of the various modifications of the mind.

Q.—How many kinds of Yoga are there?

A.—Many kinds of Yoga have been enumerated by ancient authors, *i.e.*, Karma Yoga or Haṭha Yoga, Mantra Yoga, Râja Yoga, &c But of all these, only the Haṭha Yoga and the Râja Yoga need be mentioned here.

Q.—Define and distinguish between the Haṭha Yoga and the Râja Yoga.

A.—The Haṭha Yoga is a process of physical training, in order to strengthen the will. The Râja Yoga is a process of pure mental training, for the same purpose. The Haṭha Yoga is the lowest, the Râja Yoga the middle, and the Śiva Yoga (*i.e.*, spiritual method) the highest.

Q.—How should one practise Râja Yoga?

A.—The *adhikârî*, as defined above, should select first a suitable place, free from all disturbances, &c., and a suitable time when his mind is pure and elevated, and his body in its normal healthy state. He should practise *yama, niyama, âsana, prâṇâyâma, pratyâhara and sanyama.*

Q.—Define Yama.

A.—Yama is the first step of Yoga. It requires the *adhikârî* to practise the following five virtues:—

(1). *Ahinsâ*:—Not killing or doing injury to any animal, and not eating animal food.

(2). *Satya*:—Speaking truth under every circumstance.

(3). *Asteya*:—Non-stealing.

(4). *Bramacharya*:—Continence and chastity of mind and deed.

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(5). *Aparigraha* :—Non-covetousness of things of this as well as of the world to come.

Q.—What is Niyama ?

A.—The Niyama is also fivefold—

(1). *Saucha* :—Purification of body and mind.

(2). *Santoṣa* :—Contentment with one's state, without grumbling.

(3). *Tapas* :—Purification of bodily senses.

(4). *Swadhyâya* :—Silently muttering any religious formula, and study of sacred books.

(5). *Iswara pranidhâna* :—Persevering devotion to God.

Q.—What *âsana* (posture) should one adopt ?

A.—Any posture which is steady and convenient. Do not change it at all.

Q.—What should one do after this ?

A.—Having assumed a steady and pleasant posture, let him practise *prâṇâyâma, if he likes.* Prâṇâyâma is not absolutely necessary for Râja Yoga. The general method of Prâṇâyâma "consists in three modifications of breathing. The first act is expiration, which is performed through the right nostril, while the left is closed with the fingers of the right hand ; this is called *Rechaka* ; the thumb is then placed upon the right nostril and the fingers raised from the left, through which breath is inhaled ; this is called *Puraka* ; in the third act both nostrils are closed and breathing suspended ; this is *Kumbhaka.*" First *Puraka,* then *Kumbhaka* and then *Rechaka.* The *Kumbhaka* or non-breathing should at least be practised for 30 seconds. To estimate this period, repeat last 30 times the mantra. When the practice of Prâṇâyâma becomes complete, Pratyâhâra will follow, *i.e.,* the practitioner will become insensible to all external things. He will not feel if one pinches his body ; he will not hear if you fire a gun near him, and so on. In Râja yoga you need not practise Prâṇâyâma, in order to bring about Pratyâhâra.

Q.—How should one practise Râja Yoga ?

A.—The Râja Yoga may be divided into three parts—

(1). *Indriya-sanyama* :—Subjugation of the senses.

(2). *Mano-sanyama* :—Subjugation of the mind.

(3). *Laya* :—Absorption.

To attain *Indriya-sanyama* (*i.e.,* Pratyâhâra,) you should strongly *imagine* that you are out of the body and moving in *âkâsa.*

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Practise for months till you attain the power of throwing your body into catalepsy whenever you like. It will be easier if you begin step by step, *e.g.*, *will* strongly that you will not *hear* any external sound, so much so that you should be able to make yourself deaf, whenever you like. This is hard of course, but not impossible, and requires patience. Having subdued the ear, try to subdue in a similar way the senses of sight, taste, smell, and touch. Having conquered the external senses, go to the internal senses, hunger, thirst, and conquer them too. Firm faith and persevering practice will bring about speedy success.

Q.—What is *Mano-sanyama?*

A.—One who has got mastery over his senses, to him the subjugation of mind is not very difficult. The first blow should be struck at memory and reasoning faculties. Then the association of ideas should be stopped, and so on. Thus the human soul which is pure consciousness, will be free from the trammels of senses and mind, and become *mukta*. When it has reached the *mukta* state, let it try to reach the *Laya* state, and plunging into the Divinity, become *one* with it. This will come last of all, and is known as *Kaivalyam*. But long before this state is attained, the Yogi will be amply rewarded for his toil by the attainment of psychic powers or *siddhîs*. Even in the first stage, *i.e.*, of *Indriya-sanyama*, he will begin to see things at a distance clairvoyantly, and will perceive and read the thoughts of others. The whole secret of Yoga consists in making yourself a VOID, a VACUUM for the influx of Divinity. KNOW THYSELF is the secret of Philosophy, but VOID THYSELF is the secret of Nirvâna or Divine Wisdom.

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APPENDIX II.

AN ACCOUNT OF SÂDHU HARIDAS.

It was in the year 1839 that I had returned to Lahore, after having visited the European continent and my native country. I enjoyed the pleasure, on my return, of being the companion of General Ventura, who was also hastening to India to resume his duties. On our voyage, we had many conversations, among which, the events which had happened during my absence from Lahore underwent discussion. On that occasion, the General related to me an occurrence which, at first, I could scarcely believe, thinking it a pure invention or a mere joke; but I soon became persuaded that he was in earnest. I give it here with the remark only, that, after having arrived at Lahore, I heard it confirmed by other persons, in whose statements I could also place confidence.

Runjeet Sing—thus runs the narrative—was told that a saat, or faqueer, living in the mountains, was able to keep himself in a state resembling death, and would allow himself to be even buried, without injuring or endangering his life, provided they would remove or release him from the grave after expiration of a fixed time, he being in the possession of the means of resuscitating himself again. The Maharajah thought it impossible. To convince himself of the truth of the assertion, he ordered the faqueer to be brought to his court, and caused him to undergo the experiment, assuring him that no precaution would be omitted to discover whether it was a deception. In consequence, the faqueer, in the presence of the court, placed himself in a complete state of *asphyxia*, having all the appearance of death.

In that state, he was wrapped in the linen on which he was sitting, the seal of Runjeet Sing was stamped thereon, and it was placed in a chest, on which the Maharajah put a strong lock. The chest was buried in a garden, outside the city, belonging to the minister, barley was sown on the ground, and the space enclosed with a wall and surrounded by sentinels. On the fortieth day, which was the time fixed for his exhumation, a great number of the authorities of the durbar, with General Ventura, and several Englishmen from the vicinity, one of them a medical man,

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went to the enclosure. The chest was brought up and opened, and the faqueer was found in the same position as they had left him, cold and stiff. A friend of mine told me that had I been present when they endeavoured to bring him to life, by applying warmth to the head, injecting air into his ears and mouth, and rubbing the whole of his body to promote circulation, &c., I should certainly not have had the slightest doubt of the reality of the performance. The minister, Rajah Dhyan Sing, assured me, that he himself kept this faqueer (whose name was Haridas) four months under the ground, when he was at Jummoo in the mountains. On the day of his burial, he ordered his beard to be shaved, and at his exhumation his chin was as smooth as on the day of his interment, thus furnishing a complete proof of the powers of vitality having been suspended during that period. He likewise caused himself to be interred at Jesrota, in the mountains, and at Umritsir, and also by the English in Hindostan. In the *Calcutta Medical Journal*, about 1835, there is a full description of the faqueer, and we are there informed, that he preferred having the chest, in which he was enclosed, suspended in the air, instead of its being buried beneath the earth, as he feared the possibility of his body being attacked by ants, whilst in that middle state between life and death. Having, however, refused to undergo another trial, several of the English people there doubted the truth of the story, and refused credence is so astonishing a power.* But it is quite certain that had there been any deception as regards the interment of the faqueer, rendering his experiment easy of accomplishment, those engaged or associated with him, and to whom the task of restoring the vital energies was necessarily entrusted, would, of necessity, be acquainted with the mystery, and be able, since his real decease, to emulate his example; that, however, is not the case. It appears, consequently, that the faqueer was the only one then in possession of that power; and, as a further corroboration of this view of the case, I may mention that I myself inquired in the Panjab, in the mountains and valleys of Cashmere, and in other parts of India, and made every exertion to find a person possessed of this power, in order to take him to Europe, or at least to Calcutta, but without success. Several

* To corroborate the above, my readers can refer to General Ventura (Paris) and also the Colonel Sir C. M. Wade (London), who were present, and assisted at the restoration of the faqueer, some accounts of whom have been published from the Colonel's statement.

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Hindoos told me that such faqueers set no value upon money; I replied to them, however, that, at all events, they fully appreciated other worldly pleasures. They did not like to hear this statement, implying that the faqueer was a *debauchee*. Several complaints had, however, been made of him, on which account Runjeet Sing intended to banish him from Lahore. He anticipated the intention, by eloping with a Khatrani (woman of a Hindoo caste) to the mountains, where he died, and was burned according to the custom of the country. His elopement with this woman may serve as a proof (in contradiction to other statements) that he was neither an eunuch nor a hermaphrodite.

Doubtless, it is a difficult task, and not within the power of every one, to acquire the skill necessary for the performance of this experiment, and those who do succeed must undergo a long and continual practice of preparatory measures. I was informed that such people have their *frœnulum linguæ* cut and entirely loosened, and that they get their tongue prominent, drawing and lengthening it by means of rubbing it with butter mixed with some pellitory of Spain, in order that they may be able to lay back the tongue at the time they are about to stop respiration, so as to cover the orifice of the hinder part of the *fosses nasales*, and thus (with other means for the same purpose, which I shall mention) keep the air shut up in the body and head.* Novices, in trying the experiment, shut their eyes, and press them with their fingers, as also the cavities of the ears and nostrils, because the natural warmth of the body might cause such an expansion of the enclosed gas as otherwise to produce, by the violence of its pressure, a rupture of some of those delicate organs not yet accustomed by practice to endure it. This, I am told, is especially the case with the eyes and the tympanum of the ear. For the better acquisition of this power, they are accustomed to practise the holding of the breath for a long period. They swallow a small strip of linen, in order to cleanse the stomach, and by a tube draw a quantity of water through the anus into the intestines to rinse them. This is performed while sitting in a vessel filled with water to the height of the arm-pits. It is said that the faqueer in question, a few days previous to his experiments, took some kind of purgative, and subsisted for several days on a coarse milk regimen. On the day of his

* A similar process is explained in some of the *Encyclopædias*, in the article on "Engastrimythe," or the mechanism of the ventriloquists.

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burial, instead of food, he slowly swallowed, in the presence of the assembly, a rag of three fingers in breadth and thirty yards in length, and afterwards extracted it, for the purpose of removing all foreign matters from the stomach, having previously rinsed the bowels in the manner I have before mentioned. Ridiculous as this operation may appear to the reader, and as it appears, indeed, to me also, yet these artists must, of necessity, be complete masters of their body and its organism, and possess a more than ordinary power over the muscles. We are scarcely capable of swallowing a somewhat long piece of maccaroni if it is not well boiled and moistened with butter, &c., to render it palatable. It is probable, however, that they may have lost the sense of taste, and their neck-muscles may be relaxed to such a degree that the long linen strip does not meet with any resistance in the throat. These preparations being made, the faqueer stopped all the natural openings of the body with plugs of aromatic wax, placed back his tongue in the manner I have before indicated, crossed his arms over his breast, and thus suffocated himself, in the presence of a multitude of spectators. On his exhumation, one of the first operations is to draw his tongue into its natural position; after this, a warm aromatic paste, made from pulse meal, is placed on his head, and air is injected into his lungs and also through the ears, from which the plugs are withdrawn. By this operation, the pellets in the nostrils are driven out with considerable force and noise, and this is considered the first symptom of his resuscitation. Friction is then strenuously applied all over the body, and at length he begins to breathe naturally, opens his eyes, and is gradually restored to consciousness. It is related that, two hundred and fifty years ago, in the time of the Gooroo Arjun Sing, a Jogee faqueer was found in his tomb in a sitting posture, at Umritsir, and was restored to life. This faqueer is reported to have been below the ground for one hundred years; and when he revived, he related many circumstances connected with the times in which he had lived. Whether this tradition be true or false, it is impossible to say; but I am of opinion, that he, who can pass four months below the ground without becoming a prey to corruption, may also remain there for one year. Granting this, it is impossible to fix a limit to the time during which a suspension of the vital functions may continue, without injury to their subsequent power.

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However paradoxical or absurd this statement may appear, and however persuaded I may be that many a reader, believing himself to be a wise man, will smile at the relation, I cannot, nevertheless, avoid confessing freely, that I do not entirely reject all the details given respecting the circumstances, for as Haller observes :—"In the interior of nature, no mortal can penetrate; happy is he who knows a small part, even of its surface." We find much credence given to such phenomena in the most ancient traditions. Who will not remember the history of Epimenides of Creta, who, after a sleep of forty years in a grotto there, is reported to have again re-entered the world, from which he had so long been separated! Who will not remember also the seven holy sleepers, who, according to a Vatican manuscript, were concealed in a grotto near Ephesus, in order to escape the persecutions of the Christians, during the reign of the Emperor Dacius, and who, 155 years subsequently, in the time of Theodosius II, returned to consciousness? But even rejecting these traditions, have we not also similar examples in the animal kingdom? Have not animals, especially toads, been detected in rocks, wherein, according to the calculations made, they had been enclosed for several centuries, in a state of sleep or torpor, and which animals, after having been brought into the air, have recovered their vitality; and it is not necessary to remind the naturalist of the fact, that many species of animals invariably pass the winter season in a kind of sleep, awaking in the spring with renewed and unimpaired energies. Among recent cases, which demonstrate the great endurance of human life, is the following relation :—At Vienna, some years ago, a Hungarian was, during a period of twelve months, in a comatose state, and his jaw-bones were so firmly closed that it was impossible to open his mouth; the physicians were consequently obliged to extract some of his teeth, in order to administer some remedies and broth, to preserve life; he, nevertheless, at last recovered.

In the *Philosophical Transactions* for 1705 (Nov. and Dec., Vol. XVII, p. 2177), the history of a case is related, which supports what has been previously mentioned :—"A man of about twenty-five years of age, living in the neighbourhood of Bath, fell suddenly asleep, and continued for nearly a month in that state. Two years afterwards, he was again in a similar condition: his jaw-bones closed themselves; he was unable to eat, but fell asleep,

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and continued to be devoid of sensation for seventeen weeks. This occurred at the time when barley was being sown, and when he again awoke it was quite ripe. In the month of August, he again fell asleep. He was bled; stimulating remedies were employed; and every means of restoration was used which the medical skill of the period could suggest, but in vain; he did not awake until the month of November." In Plott's Natural History of Oxfordshire (c. 8, sec. 11, p. 196, published in 1677), a case is alluded to, which, not being generally known, I will quote here, it being another evidence of the length of time during which a person may exist without nourishment.

"Rebekah Smith, the servant-maid of one Thomas White, of Minster Lovel, being above fifty years of age, and of a robust constitution, though she seldom ate flesh (it scarcely agreeing with her), after she came from the communion on Palm-Sunday, April 16, 1671, was taken with such a dryness in her throat, that she could not swallow her spittle, nor any thing else to supply the demands of nature; and in this state she continued, without eating or drinking, to the amazement of all, for about *ten weeks*, viz., to the 29th of June, being both St. Peter's and Witney fair day; by which time, being brought very low, her master made inquiry, and found out a person who gave him an amulet (for, it was supposed, she was bewitched) against this evil; after the application of this amulet, within two or three days (though I dare not suppose there was any connection between the medicine and the disease), she first drank a little water, then warm broths in small quantities at a time, and nothing else till Palm-Sunday again, twelve months after, when she began to eat bread and other food as she had formerly done; and the record states that she was then about the age of sixty, and still living in the same place, ready to testify to the truth of the matter; as were also Thomas White and his wife, who were the only other persons living in the house with her, and who would confidently assert (for they carefully observed), that they did not believe she ever took anything whatever in those *ten weeks* time, nor anything more than what is before mentioned until the expiration of the year."

The London Medical and Physical Journal, Vol. XXXV, p. 509, states that:—

"An account of the sleeping woman of Dunnibald, near Montrose, was read by the Rev. James Brewster, at the

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Royal Society of Edinburgh. Her first sleeping fit lasted from the 27th to the 30th of June, 1815. Next morning she again fell into a sleep which lasted seven days, without motion, food, or evacuation. At the end of this time, by moving her hand and pointing to her mouth, it was understood she wanted food, which was given to her; but she remained in her lethargic state till the 8th of August, six weeks in all, without appearing to be awake, except on the 30th of June," &c., &c. This case is well authenticated.

And in J. N. Willan's Miscellaneous Work, published by A. Smith, M. D., p. 339, he states that he had seen many, mostly Jews and other aliens, of a dark, swarthy complexion, sometimes lie six or eight weeks in the torpid, insensible condition above described.—*Honnigberger's "Thirty-five years in the East."*

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THE

SIVA SAMHITA

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SIVA SAMHITA.

CHAPTER I.

Existence one only.

एकं ज्ञानं नित्यमाद्यन्तशून्यं नान्यत् किञ्चिद्वस्तु तत्त्वं वस्तु सत्यम् ।
यद्भेदोऽस्मिन्निन्द्रियोपाधिना वै ज्ञानस्यायं भासते नान्यथैव ॥ १ ॥

The Jñâna [Gnosis] alone is eternal; it is without beginning or end; there exists no other real substance. Diversities which we see in the world are results of sense-conditions; when the latter cease, then this Jñâna alone, and nothing else, remains.

अथ भक्तानुरक्तोऽहं वक्ति योगानुशासनम् ।
ईश्वरः सर्वभूतानामात्ममुक्तिप्रदायकः ॥ २ ॥
त्यक्त्वा विवादशीलानां मतं दुर्ज्ञानहेतुकम् ।
आत्मज्ञानाय भूतानामनन्यगतिचेतसाम् ॥ ३ ॥

2-3. I, Ishvara, the lover of my devotees, and Giver of spiritual emancipation to all creatures, thus declare the science of *Yoganusâsana* (the exposition of Yoga). In it are discarded all those doctrines of disputants, which lead to false knowledge. It is for the spiritual disenthralment of persons whose minds are undistracted and fully turned towards Me.

Differences of opinion.

सत्यं केचित्प्रशंसन्ति तपः शौचं तथापरे ।
क्षमां केचित्प्रशंसंति तथैव सममार्ज्जवम् ॥ ४ ॥

4. Some praise truth, others purification and asceticism; some praise forgiveness, others equality and sincerity.

केचिद्दानं प्रशंसन्ति पितृकर्म तथापरे ।
कर्मचित्कर्म प्रशंसन्ति केचिद्वैराग्यमुत्तमम् ॥ ५ ॥

5. Some praise alms-giving, others laud sacrifices made in honor of one's ancestors; some praise action (*Karma*), others think dispassion (*Vairâgya*) to be the best.

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केचिद्गृहस्थकर्माणि प्रशंसन्ति विचक्षणाः ।
अग्निहोत्रादिकं कर्म तथा केचित्परं विदुः ॥ ६ ॥

6. Some wise persons praise the performance of the duties of the householder ; other authorities hold up fire-sacrifice &c., as the highest.

मन्त्रयोगं प्रशंसन्ति केचित्तीर्थानुसेवनम् ।
एवं बहूनुपायांस्तु प्रवदन्ति हि मुक्तये ॥ ७ ॥

7. Some praise *Mantra Yoga*, others the frequenting of places of pilgrimage. Thus diverse are the ways which people declare for emancipation.

एवं व्यवसिता लोके कृत्याकृत्यविदो जनाः ।
व्यामोहमेव गच्छंति विमुक्ताः पापकर्मभिः ॥ ८ ॥

8. Being thus diversely engaged in this world, even those who still know what actions are good and what evil, though free from sin, become subject to bewilderment.

एतन्मतावलम्बी यो लब्ध्वा दुरितपुण्यके ।
भ्रमतीत्यवशः सोऽत्र जन्ममृत्युपरम्पराम् ॥ ९ ॥

9. Persons who follow these doctrines, having committed good and bad actions, constantly wander in the worlds, in the cycle of births and deaths, bound by dire necessity.

अन्यैर्मतिमतां श्रेष्ठैर्गुप्तालोकनतत्परैः ।
आत्मानो बहवः प्रोक्ता नित्याः सर्वगतास्तथा ॥ १० ॥

10. Others, wiser among the many, and eagerly devoted to the investigation of the occult, declare that the souls are many and eternal, and omnipresent.

यद्यत्प्रत्यक्षविषयं तदन्यन्नास्ति चक्षते ।
कुतः स्वर्गादयः सन्तीत्यन्ये निश्चितमानसाः ॥ ११ ॥

11. Others say,—"Only those things can be said to exist which are perceived through the senses and nothing besides them ; where is heaven or hell?" Such is their firm belief.

ज्ञानप्रवाह इत्यन्ये शून्यं केचित्परं विदुः ।
द्वावेव तत्त्वं मन्यन्तेऽपरे प्रकृतिपूरुषौ ॥ १२ ॥

12. Others believe the world to be a current of consciousness and no material entity ; some call the void as the greatest. Others believe in two essences—Matter (*Prakriti*) and Spirit (*Puruṣa*).

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अत्यन्तभिन्नमतयः परमार्थपराङ्मुखाः ।
एवमन्ये तु संचिन्त्य यथामति यथाश्रुतम् ॥ १३ ॥
निरीश्वरमिदं प्राहुः सेश्वरञ्च तथापरे ।
वदन्ति विविधैर्भेदैः सुयुक्तया स्थितिकातराः ॥ १४ ॥

13-14. Thus believing, in widely different doctrines, with faces turned away from the supreme goal, they think, according to their understanding and education, that this universe is without God ;- others believe there is a God, basing their assertions on various irrefutable arguments, founded on texts, declaring difference between soul and God, and anxious to establish the existence of God.

एते चान्ये च मुनयः संज्ञाभेदा पृथग्विधाः ।
शास्त्रेषु कथिता ह्येते लोकव्यामोहकारकाः ॥ १५ ॥
एतद्विवादशीलानां मतं वक्तुं न शक्यते ।
भ्रमन्त्यस्मिञ्जनाः सर्वे मुक्तिमार्गबहिष्कृताः ॥ १६ ॥

15-16. These and many other sages with various different denominations, have been declared in the *Śâstras* as leaders of the human mind into delusion. It is not possible to describe fully the doctrines of these persons so fond of quarrel and contention ; people thus wander in this universe, being driven away from the path of emancipation.

Yoga the only true method.

आलोक्य सर्वशास्त्राणि विचार्य च पुनः पुनः ।
इदमेकं सुनिष्पन्नं योगशास्त्रं परं मतम् ॥ १७ ॥

17. Having studied all the *Śâstras* and having pondered over them well, again and again, this *Yoga Śâstra* has been found to be the only true and firm doctrine.

यस्मिन् ज्ञाते सर्वमिदं ज्ञातं भवति निश्चितम् ।
तस्मिन्परिश्रमः कार्यः किमन्यच्छास्त्रभाषितम् ॥ १८ ॥

18. Since by *Yoga* all this verily is known as a certainty, all exertion should be made to acquire it. What is the necessity then of any other doctrines ?

योगशास्त्रमिदं गोप्यमस्माभिः परिभाषितम् ।
सुभक्ताय प्रदातव्यं त्रैलोक्ये च महात्मने ॥ १९ ॥

19. This *Yoga Śâstra*, now being declared by us, is a very secret doctrine, only to be revealed to a high-souled pious devotee throughout the three worlds.

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Karma Kâṇḍa.

कर्मकाण्डं ज्ञानकाण्डमिति वेदो द्विधा मतः ॥ २० ॥
भवति द्विविधो भेदो ज्ञानकाण्डस्य कर्मणः ॥ २० ॥

20. There are two systems (as found in the Vedâs). *Karma Kâṇḍa* (ritualism) and *Jñâna Kâṇḍa* (wisdom). *Jñâna Kâṇḍa* and *Karma Kâṇḍa* are again each subdivided into two parts.

द्विविधः कर्मकाण्डः स्यान्निषेधविधिपूर्वकः ॥ २१ ॥

21. The *Karma Kâṇḍa* is twofold—consisting of injunctions and prohibitions.

निषिद्धकर्मकरणे पापं भवति निश्चितम् ।
विधिना कर्मकरणे पुण्यं भवति निश्चितम् ॥ २२ ॥

22. Prohibited acts when done, will certainly bring forth sin; from performance of enjoined acts there certainly results merit.

त्रिविधो विधिकूटः स्यान्नित्यनैमित्तकाम्यतः ।
नित्येऽकृते किल्बिषं स्यात्काम्ये नैमित्तिके फलम् ॥ २३ ॥

23. The injunctions are threefold—*nitya* (regular), *naimittika* (occasional), and *kâmya* (optional). By the non-performance of *nitya* or daily rites there accrues sin; but by their performance no merit is gained. On the other hand, the occasional and optional duties, if done or left undone, produce merit or demerit.

द्विविधन्तु फलं ज्ञेयं स्वर्गो नरक एव च ।
स्वर्गो नानाविधश्चैव नरकोपि तथा भवेत् ॥ २४ ॥

24. Fruits of actions are twofold—heaven or hell. The heavens are of various kinds and so also hells are diverse.

पुण्यकर्माणि वै स्वर्गो नरकः पापकर्माणि ।
कर्मबंधमयी सृष्टिर्नान्यथा भवति ध्रुवम् ॥ २५ ॥

25. The good actions are verily heaven, and sinful deeds are verily hell; the creation is the natural outcome of *Karma*, and nothing else.

जन्तुभिश्चानुभूयंते स्वर्गे नानासुखानि च ।
नानाविधानि दुःखानि नरके दुःसहानि वै ॥ २५ ॥

26. Creatures enjoy many pleasures in heaven; many intolerable pains are suffered in hell.

पापकर्मवशाद्दुखं पुण्यकर्मवशात्सुखम् ।
तस्मात्सुखार्थी विविधं पुण्यं प्रकुरुते ध्रुवम् ॥ २७ ॥

27. From sinful acts pain, from good acts happiness, results. For the sake of happiness, men constantly perform good actions.

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पापभोगावसाने तु पुनर्जन्म भवेत्खलु ।
पुण्यभोगावसाने तु नान्यथा भवति ध्रुवम् ॥ २८ ॥

28. When the sufferings for evil actions are gone through, then there take place re-births certainly; when the fruits of good actions have been exhausted, then also, verily, the result is the same.

स्वर्गेऽपि दुःखसंभोगः परश्रीदर्शनादिषु ।
ततो दुःखमिदं सर्वं भवेन्नास्त्यत्र संशयः ॥ २९ ॥

29. Even in heaven there is experiencing of pain by seeing the higher enjoyment of others; verily, there is no doubt of it that this whole universe is full of sorrow.

तत्कर्मकल्पकैः प्रोक्तं पुण्यं पापमिति द्विधा ।
पुण्यपापमयो बन्धो देहिनां भवति क्रमात् ॥ ३० ॥

30. The classifiers of *Karma* have divided it into two parts; good and bad actions; they are the veritable bondage of the embodied souls each in its turn.

इहामुत्र फलद्वेषी सफलं कर्म संत्यजेत् ।
नित्यनैमित्तिकं संङ्गं त्यक्त्वा योगे प्रवर्तते ॥ ३१ ॥

31. Those who are not desirous of enjoying the fruits of their actions in this or next world, should renounce all actions which are done with an eye to their fruits, and having similarly discarded the attachment for the daily and the *naimittika* acts, should employ themselves in the practice of Yoga.

Jñâna Kâṇḍa.

कर्मकाण्डस्य माहात्म्यं ज्ञात्वा योगी त्यजेत्सुधीः ।
पुण्यपापद्वयं त्यक्त्वा ज्ञानकाण्डे प्रवर्तते ॥ ३२ ॥

32. The wise Yogi, having realised the truth of *Karma Kâṇḍa* (works), should renounce them; and having left both virtue and vice, he must engage in *Jñâna Kâṇḍa* (knowledge).

आत्मा वाऽरेतु द्रष्टव्यः श्रोतव्येत्यादि यच्छ्रुतिः ॥
सा सेव्या तत्प्रयत्नेन मुक्तिदा हेतुदायिनी ॥ ३३ ॥

33. The Vedic texts,—"The spirit ought to be seen,"—"About it one must hear," &c., are the real saviours and givers of true knowledge. They must be studied with great care.

दुरितेषु च पुण्येषु यो धीर्वृत्तिं प्रचोदयात् ।
सोऽहं प्रवर्तते मत्तो जगत्सर्वं चराचरम् ॥
सर्वं च दृश्यते मत्तः सर्वं च मयि लीयते ।
न तद्भिन्नोऽहमस्मीह मद्भिन्नो न तु किंचन ॥ ३४ ॥

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34. That Intelligence, which incites the functions into the paths of virtue or vice, am I. All this universe, moveable and immoveable, is from me; all things are preserved by me; all are absorbed into me (at the time of *pralaya*); because there exists nothing but spirit and I am that spirit.—There exists nothing else.

जलपूर्णेष्वसंख्येषु शरावेषु यथा भवेत् ।
एकस्य भात्यसंख्यत्वं तद्वदोऽत्र न दृश्यते ॥
उपाधिषु शरावेषु या संख्या वर्तते परा ।
सा संख्या भवति यथा रवौ चात्मनि तत्तथा ॥ ३५ ॥

35. As in innumerable cups full of water, many reflections of the sun are seen, but the substance is the same; similarly individuals, like cups, are innumerable, but the vivifying spirit, like the sun, is one.

यथैकः कल्पकः स्वप्ने नानाविधितयेष्यते ।
जागरेपि तथाप्येकस्तथैव बहुधा जगत् ॥ ३६ ॥

36. As in a dream the one soul creates many objects by mere willing; but on awaking everything vanishes but the one soul; so is this universe.

सर्पबुद्धिर्यथा रज्जौ शुक्तौ वा रजतभ्रमः ।
तद्वदेवमिदं विश्वं विवृतं परमात्मनि ॥ ३७ ॥

37. As through illusion a rope appears like a snake, or pearl-shell like silver; similarly, all this universe is superimposed in the *Paramâtmâ* (the Universal Spirit.)

रज्जुज्ञानाद्यथा सर्पो मिथ्यारूपो निवर्तते ।
आत्मज्ञानात्तथा याति मिथ्याभूतमिदं जगत् ॥ ३८ ॥

38. As, when the knowledge of the rope is obtained, the erroneous notion of its being a snake does not remain; so, by the arising of the knowledge of self, vanishes this universe based on illusion.

रौप्यभ्रान्तिरियं याति शुक्तिज्ञानाद्यथा खलु ॥ ४० ॥
जगद्भ्रान्तिरियं याति चात्मज्ञानात् सदा तथा ॥ ३९ ॥

39. As, when the knowledge of the mother-of-pearl is obtained, the erroneons notion of its being silver does not remain; so, through the knowledge of spirit, the world always appears a delusion.

यथा वंशो रगभ्रान्तिर्भवेद्भेकवसाञ्जनात् ।
तथा जगदिदं भ्रांतिरभ्यासकल्पनाञ्जनात् ॥ ४० ॥

40. As, when a man besmears his eyelids with the collyrium prepared from the fat of frogs, a bamboo appears like a serpent, so the world appears in the *Paramâtmâ*, owing to the delusive pigment of habit and imagination.

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आत्मज्ञानाद्यथा नास्ति रज्जुज्ञानाद्भुजङ्गमः ।
यथा दोषवशाच्छुक्लः पीतो भवति नान्यथा ।
अज्ञानदोषादात्मापि जगद्भवति दुस्त्यजम् ॥ ४१ ॥

41. As through knowledge of rope the serpent appears a delusion; similarly, through spiritual knowledge, the world. As through jaundiced eyes white appears yellow; similarly, through the disease of ignorance, this world appears in the spirit;—an error very difficult to be removed.

दोषनाशे यथा शुक्लो गृह्यते रोगिणा स्वयम् ।
शुक्लज्ञानात्तथाऽज्ञाननाशादात्मा तथा कृतः ॥ ४२ ॥

42. As when the jaundice is removed the patient sees the colour as it is, so when delusive ignorance is destroyed, the true nature of the spirit is made manifest.

कालत्रयेपि न यथा रज्जुः सर्पो भवेदिति ।
तथात्मा न भवेद्विश्वं गुणातीतो निरञ्जनः ॥ ४३ ॥

43. As a rope can never become a snake, in the past, present or future; so the spirit which is beyond all *gunas* and which is pure, never becomes the universe.

आगमाऽपायिनोऽनित्यानाश्यत्वेनेश्वरादयः ।
आत्मबोधेन केनापि शास्त्रादेतद्विनिश्चितम् ॥ ४४ ॥

44. Some wise men, well-versed in Scriptures, receiving the knowledge of spirit, have declared that even Devas like Indra, etc., are non-eternal, subject to birth and death, and liable to destruction.

यथा वातवशात्सिन्धावुत्पन्नाः फेनबुद्बुदाः ।
तथात्मनि समुद्भूतं संसारं क्षणभंगुरम् ॥ ४५ ॥

45. Like a bubble in the sea rising through the agitation of the wind, this transitory world arises from the Spirit.

अभेदो भासते नित्यं वस्तुभेदो न भासते ।
द्विधात्रिधादिभेदोऽयं भ्रमत्वे पर्यवस्यति ॥ ४६ ॥

46. The Unity exists always; the Diversity does not exist always; there comes a time when it ceases: two-fold, three-fold, and manifold distinctions arise only through illusion.

यद्भूतं यच्च भाव्यं वै मूर्तामूर्तं तथैव च ।
सर्वमेव जगदिदं विवृतं परमात्मनि ॥ ४७ ॥

47. Whatever was, is or will be, either formed or formless, in short, all this universe is superimposed on the Supreme Spirit.

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कल्पकैः कल्पिता विद्या मिथ्या जाता मृषात्मिका ।
एतन्मूलं जगदिदं कथं सत्यं भविष्यति ॥ ४८ ॥

48. Suggested by the Lords of suggestion comes out *Avidyâ*. It is born of untruth, and its very essence is unreal. How can this world with such antecedents (foundations) be true?

The Spirit.

चैतन्यात्सर्वमुत्पन्नं जगदेतच्चराचरम् ।
तस्मात्सर्वं परित्यज्य चैतन्यं तं समाश्रयेत् ॥ ४९ ॥

49. All this universe, moveable or immoveable, has come out of Intelligence. Renouncing everything else, take shelter in it (Intelligence.)

घटस्याभ्यंतरे बाह्ये यथाकाशं प्रवर्तते ।
तथात्माभ्यंतरे बाह्ये कार्यवर्गेषु नित्यशः ॥ ५० ॥

50. As space pervades a jar both in and out, similarly within and beyond this ever-changing universe, there exists one Universal Spirit.

असंलग्नं यथाकाशं मिथ्याभूतेषु पंचसु ।
असंलग्नस्तथात्मा तु कार्यवर्गेषु नान्यथा ॥ ५१ ॥

51. As the space pervading the five false states of matter does not mix with them, so the Spirit does not mix with this ever-changing universe.

ईश्वरादिजगत्सर्वमात्मव्याप्यं समन्ततः ।
एकोऽस्ति सच्चिदानंदः पूर्णो द्वैतविवर्जितः ॥ ५२ ॥

52. From Devas down to this material universe all are pervaded by one Spirit. There is one *Sachchidânanda* (Existence, Intelligence and Bliss) all-pervading and secondless.

यस्मात्प्रकाशको नास्ति स्वप्रकाशो भवेत्ततः ।
स्वप्रकाशो यतस्तस्मादात्मा ज्योतिः स्वरूपकः ॥ ५३ ॥

53. Since it is not illumined by another, therefore it is self-luminous; and for that self-luminosity, the very nature of Spirit is Light.

अवच्छिन्नो यतो नास्ति देशकालस्वरूपतः ।
आत्मनः सर्वथा तस्मादात्मा पूर्णो भवेत्खलु ॥ ५४ ॥

54. Since the Spirit in its nature is not limited by time, or space, it is therefore infinite, all-pervading and entirety itself.

यस्मान्न विद्यते नाशः पंचभूतैर्वृथात्मकैः ।
तस्मादात्मा भवेन्नित्यस्तन्नाशो न भवेत्खलु ॥ ५५ ॥

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55. Since the Spirit is unlike this world, which is composed of five states of matter, that *are false* and subject to destruction, therefore, it is eternal. It is never destroyed.

यस्मात्तदन्यो नास्तीह तस्मादेकोऽस्ति सर्वदा ।
यस्मात्तदन्यो मिथ्या स्यादात्मा सत्यो भवेत् खलु ॥ ५६ ॥

56. Save and beyond it, there is no other substance, therefore, it is one; without it everything else is false; therefore, it is True Existence.

अविद्याभूतसंसारे दुःखनाशे सुखं यतः ।
ज्ञानादाद्यंतशून्यं स्यात्तस्मादात्मा भवेत्सुखम् ॥ ५७ ॥

57. Since in this world created by ignorance, the destruction of sorrow means the gaining of happiness; and, through Gnosis, immunity from all sorrow ensues; therefore, the Spirit is Bliss.

यस्मान्नाशितमज्ञानं ज्ञानेन विश्वकारणम् ।
तस्मादात्मा भवेज्ज्ञानं ज्ञानं तस्मात्सनातनम् ॥ ५८ ॥

58. Since by Gnosis is destroyed the Ignorance, which is the cause of the universe; therefore, the Spirit is Gnosis; and this Gnosis is consequently eternal.

कालतो विविधं विश्वं यदा चैव भवेदिदम् ॥
तदेकोऽस्ति स एवात्मा कल्पनापथवर्जितः ॥ ५९ ॥

59. Since in time this manifold universe takes its origin, therefore, there is One who is verily the Self, unchanging through all times. Who is one, and unthinkable.

बाह्यानि सर्वभूतानि विनाशं यान्ति कालतः ।
यतो वाचो निवर्त्तंते आत्मा द्वैतविवर्जितः ॥ ६० ॥

60. All these external substances will perish in the course of time; (but) that Spirit which is indescribable by word (will exist) without a second.

न खं वायुर्न चाग्निश्च न जलं पृथिवी न च ।
नैतत्कार्यं नेश्वरादि पूर्णैकात्मा भवेत्खलु ॥ ६१ ॥

61. Neither ether, air, fire, water, earth, nor their combinations, nor the Devas, are perfect; the Spirit alone is so.

Yoga and Mâyâ.

आत्मानमात्मनो योगी पश्यत्यात्मनि निश्चितम् ।
सर्वसंकल्पसंन्यासी त्यक्तमिथ्याभवग्रहः ॥ ६२ ॥

62. Having renounced all false desires and abandoned all false worldly chains, the Yogi sees certainly in his own spirit the Universal Spirit by the self.

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आत्मानात्मनि चात्मानं दृष्ट्वानन्तं सुखात्मकम् ।
विस्मृत्य विश्वं रमते समाधेस्तीव्रतस्तथा ॥ ६३ ॥

63. Having seen the Spirit, that brings forth happiness, in his own spirit by the help of the self, he forgets this universe, and enjoys the ineffable bliss of *Samâdhi* (profound meditation.)

मायैव विश्वजननी नान्या तत्त्वधियापरा ।
यदा नाशं समायाति विश्वं नास्ति तदा खलु ॥ ६४ ॥

64. *Mâyâ* (illusion) is the mother of the universe. Not from any other principle has the universe been created; when this *Mâyâ* is destroyed, the world certainly does not exist.

हेयं सर्वमिदं यस्य मायाविलसितं यतः ।
ततो न प्रीतिविषयस्तनुवित्तसुखात्मकः ॥ ६५ ॥

65. He, to whom this world is but the pleasure-ground of *Mâyâ*, therefore, contemptible and worthless, cannot find any happiness in riches, body, etc., nor in pleasures.

अरिर्मित्रमुदासीनस्त्रिविधं स्यादिदं जगत् ।
व्यवहारेषु नियतं दृश्यते नान्यथा पुनः ॥
प्रियाप्रियादिभेदस्तु वस्तुषु नियतः स्फुटम् ॥ ६६ ॥

66. This world appears in three different aspects to men—either friendly, inimical, or indifferent; such is always found in worldly dealings; there is distinction also in substances, as they are good, bad or indifferent.

आत्मोपाधिवशादेवं भवेत्पुत्रादि नान्यथा ।
मायाविलसितं विश्वं ज्ञात्वैवं श्रुतियुक्तितः ॥
अध्यारोपापवादाभ्यां लयं कुर्वन्ति योगिनः ॥ ६७ ॥

67. That one Spirit, through differentiation, verily becomes a son, a father, etc. The *Sacred Scriptures* have demonstrated the universe to be the freak of *Mâyâ* (illusion). The Yogî destroys this phenomenal universe by realising that it is but the result of *Adhyâropa* (superimposition) and by means of *Apavâda* (refutation of a wrong belief).

Definition of a Parama Hansa.

निखिलोपाधिहीनो वै यदा भवति पूरुषः ।
तदा विवक्षतेऽखंडज्ञानरूपी निरंजनः ॥ ६८ ॥

68. When a person is free from the infinite distinctions and states of existence as caste, individuality etc., then he can say that he is *indivisible intelligence*, and *pure* Unit.

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Emanation or Evolution.

सो कामयतः पुरुषः सृजते च प्रजाः स्वयम् ।
अविद्या भासते यस्मात्तस्मान्मिथ्या स्वभावतः ॥ ६९ ॥

69. The Lord willed to create his creatures; from His will came out *Avidyâ* (Ignorance), the mother of this false universe.

शुद्ध ब्रह्मत्व संबद्धो विद्यया सहितो भवेत् ।
ब्रह्मतेनसती याति यत आभासते नभः ॥ ७० ॥

70. There takes place the conjunction between the Pure Brahma and Avidyâ, from which arises Brahmâ, from which comes out the Âkâśa.

तस्मात्प्रकाशते वायुर्वायोरग्निस्ततो जलम् ।
प्रकाशते ततः पृथ्वी कल्पनेयं स्थिता सति ॥ ७१ ॥

71. From the Akâsa emanated the air; from air came the fire; from fire—water; and from water came the earth. This is the order of subtle emanation.

आकाशाद्वायुराकाशपवनादग्निसंभवः ।
खवातान्नेर्जलं व्योमवाताग्निवारितो मही ॥ ७२ ॥

72. From ether, air; from the air and ether combined came fire; from the triple compound of ether, air and fire came water; and from the combination of ether, air, fire and water was produced the (gross) earth.

खं शब्दलक्षणं वायुश्चलः स्पर्शलक्षणः ।
स्याद्रूपलक्षणं तेजः सलिलं रसलक्षणम् ॥
गन्धलक्षणिका पृथ्वी नान्यथा भवति ध्रुवम् ॥ ७३ ॥

73. The quality of ether is sound; of air motion and touch. Form is the quality of fire, and taste of water. And smell is the quality of the earth. There is no gainsaying this.

स्यादेकगुणमाकाशं द्विगुणो वायुरुच्यते ।
तथैव त्रिगुणं तेजो भवन्त्यापश्चतुर्गुणाः ॥
शब्दः स्पर्शश्च रूपं च रसो गन्धस्तथैव च ।
एतत्पंचगुणा पृथ्वी कल्पकैः कल्प्यतेऽधुना ॥ ७४ ॥

74. Akâsa has one quality; air two, fire three, water four, and earth five qualities, *viz*,—sound, touch, taste, form and smell. This has been declared by the wise.

चक्षुषा गृह्यते रूपं गन्धो घ्राणेन गृह्यते ।
रसो रसनया स्पर्शस्त्वचा संगृह्यते परम् ॥ ७५ ॥
श्रोत्रेण गृह्यते शब्दो नियतं भाति नान्यथा ॥ ७६ ॥

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75-76. Form is perceived through the eyes, smell through the nose, taste through the tongue, touch through the skin and sound through the ear. These are verily the organs of perception.

चैतन्यात्सर्वमुत्पन्नं जगदेतच्चराचरम् ।
अस्ति चेत्कल्पनेयं स्यान्नास्ति चेदस्ति चिन्मयम् ॥ ७७ ॥

77. From Intelligence has come out all this universe, movable and immovable; whether or not its existence can be inferred, the "All Intelligence" One does exist.

Absorption or Involution.

पृथ्वी शीर्णा जले मग्ना जलं मग्नञ्च तेजसि ।
लीनं वायौ तथा तेजो व्योम्नि वायौ लयं ययौ ॥
अविद्यायां महाकाशो लीयते परमे पदे ॥ ७८ ॥

78. The earth becomes subtle and is dissolved in water; water is resolved into fire; fire similarly merges in air; air gets absorption in ether, and ether is resolved in *Avidyâ* (Ignorance), which merges into the Great Brahma.

विक्षेपावरणा शक्तिर्दुरन्तासुखरूपिणी ॥
जडरूपा महामाया रजःसत्त्वतमोगुणा ॥ ७९ ॥

79. There are two forces—*vikṣepa*, (the out-going energy) and *âvarana* (the transforming energy) which are of great potentiality and power, and whose form is happiness. The great *Mâyâ*, when non-intelligent and material, has three attributes *sattva* (rhythm) *rajas* (energy) and *tamas* (inertia).

सा मायावरणाशक्तयावृताविज्ञानरूपिणी ॥
दर्शयेज्जगदाकारं तं विक्षेपस्वभावतः ॥ ८० ॥

80. The non-intelligent form of *Mâyâ* covered by the *âvarana* force (concealment), manifests itself as the universe, owing to the nature of *vikṣepa* force.

तमो गुणाधिका विद्या या सा दुर्गा भवेत् स्वयम्
ईश्वर स्तदुपहितं चैतन्यं तदभूद् ध्रुवम् ॥
सत्ताधिका च या विद्या लक्ष्मीः स्याद्दिव्यरूपिणी ।
चैतन्यं तदुपहितं विष्णुर्भवति नान्यथा ॥ ८१ ॥

81. When the *avidyâ* has an excess of *tamas*, then it manifests itself as Durga; the intelligence which presides over her is called Îśvara.

81 (a). When the *Avidyâ* has an excess of *Sattva*, it manifests itself as the beautiful Lakṣhmi; the Intelligence which presides over her is called Vishnu.

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रजोगुणाधिका विद्या ज्ञेया सा वै सरस्वती ।
यश्चित्स्वरूपो भवति ब्रह्मातदुपधारकः ॥ ८२ ॥

82. When the *avidyâ* has an excess of *rajas*, it manifests itself as the wise Saraswati ; the intelligence which presides over her is known as Brahmâ.

ईशाद्याः, सकला देवा दृश्यन्ते परमात्मनि ।
शरीरादिजडं सर्वं सा विद्या तत्तथा तथा ॥ ८३ ॥

83. Gods like Śiva, Brahmâ, Vishṇu, etc., are all seen in the great Spirit; bodies and all material objects are the various products of *avidyâ*.

एवंरूपेण कल्पन्ते कल्पका विश्वसम्भवम् ॥
तत्त्वातत्त्वं भवंतीह कल्पनान्येन चोदिता ॥ ८४ ॥

84. The wise have thus explained the creation of the world—*tattwas* (elements) and *not-tattwas* (non-elements) are thus produced—not otherwise.

प्रमेयत्वादिरूपेण सर्वं वस्तु प्रकाश्यते ।
विशेषशब्दोपादाने भेदो भवति नान्यथा ॥ ८५ ॥

85. All things are seen as finite, etc. (endowed with qualities, etc.), and there arise various distinctions merely through words and names; but there is no real difference.

तथैव वस्तुनास्त्येव भासको वर्तकः परः ।
स्वरूपत्वेन रूपेण स्वरूपं वस्तु भाष्यते ॥ ८६ ॥

86. Therefore, the things do not exist; the great and glorious One that manifests them, alone exists; though things are false and unreal, yet, as the reflection of the real, they, for the time being, appear real.

एकः सत्तापूरितानन्दरूपः पूर्णो व्यापी वर्तते नास्ति किञ्चित् ।
एतज्ज्ञानं यः करोत्येव नित्यं मुक्तः स स्यान्मृत्युसंसारदुःखात् ॥८७॥

87. The One Entity, blissful, entire and all-pervading, alone exists, and nothing else ; he who constantly realises this knowledge is freed from death and the sorrow of the world-wheel.

यस्यारोपापवादाभ्यां यत्र सर्वं लयं गताः ।
स एको वर्तते नान्यत्तच्चित्तेनावधार्यते ॥ ८८ ॥

88. When, through the knowledge that all is illusory perception (âropa) and by intellectual refutation (apavâda) of other doctrines, this universe is resolved into the one, then, there exists that One and nothing else ; then this is clearly perceived by the mind.

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Karma clothes the Jiva with body.

पितुरन्नमयात्कोशाज्जायते पूर्वकर्मणः ।
तच्छरीरंविदुर्दुःखं स्वप्राग्भोगाय सुन्दरम् ॥ ८९ ॥

89. From the *Annamaya Kośa* (the physical vehicle) of the father, and in accordance with its past *karma*, the human soul is re-incarnated; therefore, the wise consider this beautiful body as a punishment, for the suffering of the effects of past Karma.

मांसास्थिस्नायुमज्जादिनिर्मितं भोगमन्दिरम् ।
केवलं दुःखभोगाय नाडी संततिगुल्फितम् ॥ ९० ॥

90. This temple of suffering and enjoyment (human body), mad up of flesh, bones, nerves, marrow, blood, and intersected with blood vessels etc., is only for the sake of suffering of sorrow.

पारमेष्ठ्यमिदं गात्रं पंचभूतविनिर्मितम् ।
ब्रह्माण्डसंज्ञकं दुःखसुखभोगाय कल्पितम् ॥ ९१ ॥

91. This body, the abode of Brahma, and composed of five elements and known as Brahmâṇḍa (the egg of Brahmâ or microcosm) has been made for the enjoyment of pleasure or suffering of pain.

बिन्दुः शिवो रजः शक्तिरुभयोर्मिलनात्स्वयम् ।
स्वप्नभूतानि जायन्ते स्वशक्त्या जडरूपया ॥ ९२ ॥

92. From the self-combination of the Spirit which is Śiva and the Matter which is Śakti, and, through their inherent inter-action on each other, all creatures are born.

तत्पञ्चीकरणात्स्थूलान्यसंख्यानि समासतः ।
ब्रह्मांडस्थानि वस्तूनि यत्र जीवोऽस्ति कर्मभिः ॥
तद्भूतपञ्चकात्सर्वं भोगाय जीवसंज्ञिता ॥ ९३ ॥

93. From the fivefold combination of all subtle elements, in this universe, gross innumerable objects are produced. The intelligence that is confined in them, through Karma, is called the *Jîva*. All this world is derived from the five elements. The *Jîva* is the enjoyer of the fruits of action.

पूर्वकर्मानुरोधेन करोमि घटनामहम् ।
अजडः सर्वभूतस्था जडस्थित्या भुनक्ति तान् ॥ ९४ ॥

94. In conformity with the effects of the past *karma* of the *Jîvas*, I regulate all their destinies. *Jîva* is immaterial, and is in all things; but it enters the material body to enjoy the fruits of *karma*.

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जडात्स्वकर्मभिर्बद्धो जीवाख्यो विविधो भवेत् ।
भोगायोत्पद्यते कर्म ब्रह्मांडाख्ये पुनः पुनः ॥ ९५ ॥

95. Bound in the chain of matter by their *karma*, the *Jîvas* receive various names. In this world, they come again and again to undergo the consequences of their *karma*.

जीवश्च लीयते भोगावसाने च स्वकर्मणः ॥ ९६ ॥

96. When the fruits of *karma* have been enjoyed, the *Jîva* is absorbed in the *Parambrahma*.

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Chapter II.

(1). *The microcosm.*

देहेऽस्मिन्वर्तते मेरुः सप्तद्वीपसमन्वितः ।
सरितः सागराः शैलाः क्षेत्राणि क्षेत्रपालकाः ॥ १ ॥

In this body, the mount *Meru—i.e.*, the vertebral column—is surrounded by seven islands; there are rivers, seas, mountains, fields; and lords of the fields too.

ऋषयो मुनयः सर्वे नक्षत्राणि ग्रहास्तथा ।
पुण्यतीर्थानि पीठानि वर्तन्ते पीठदेवताः ॥ २ ॥

2. There are in it seers and sages; all the stars and planets as well. There are sacred pilgrimages, shrines; and presiding dieties of the shrines.

सृष्टिसंहारकर्तारौ भ्रमन्तौ शशिभास्करौ ।
नभो वायुश्च वन्हिश्च जलं पृथ्वी तथैव च ॥ ३ ॥

3. The sun and moon, agents of creation and destruction, also move in it. Ether, air, fire, water and earth are also there.

(2). *The Nerve Centres.*

त्रैलोक्ये यानि भूतानि तानि सर्वाणि देहतः ।
मेरुं संवेष्ट्य सर्वत्र व्यवहारः प्रवर्तते ॥ ४ ॥

4. All the beings that exist in the three worlds are also to be found in the body; surrounding the *Meru* they are engaged in their respective functions.

जानाति यः सर्वमिदं स योगी नात्र संशयः ॥ ५ ॥

5. (But ordinary men do not know it). He who knows all this is a Yogi; there is no doubt about it.

ब्रह्माण्डसंज्ञके देहे यथादेशं व्यवस्थितः ।
मेरुशृंगे सुधारश्मिर्बहिरष्टकलायुतः ॥ ६ ॥

6. In this body, which is called Brahmâṇḍa (microcosm, literally the mundane egg), there is the nectar-rayed moon, in its proper place, on the top of the spinal cord, with eight Kalâs (in the shape of a semi-circle).

वर्ततेऽहर्निशं सोऽपि सुधां वर्षत्यधोमुखः ।
ततोऽमृतं द्विधाभूतं याति सूक्ष्मं यथा च वै ॥ ७ ॥

7. This has its face *downwards*, and rains nectar day and night. The ambrosia further sub-divides itself into two subtle parts:

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इडामार्गेण पुष्ट्यर्थं याति मन्दाकिनीजलम् ।
पुष्णाति सकलं देहमिडामार्गेण निश्चितम् ॥ ८॥

8. One of these, through the channel named Iḍâ, goes over the body *to nourish* it, like the waters of the heavenly Ganges—certainly this ambrosia nourishes the whole body through the channel of Iḍâ.

एष पीयूषरश्मिर्हि वामपार्श्वे व्यवस्थितः ॥
अपरः शुद्धदुग्धाभो हठात्कर्षति मण्डलात् ।
मध्यमार्गेण सृष्ट्यर्थं मेरौ संयाति चन्द्रमाः ॥ ९ ॥

9. This milk-ray (moon) is on the left side. The other ray, brilliant as the purest milk and fountain of great joy, enters through the middle path (called *Suṣhumnâ*) into the spinal cord, in order to *create* this moon.

मेरुमूले स्थितः सूर्यः कलाद्वादशसंयुतः ।
दक्षिणे पथि रश्मिभिर्वहत्यूर्ध्वं प्रजापतिः ॥ १॥ ॥

10. At the bottom of the *Meru* there is the sun having twelve Kalâs. In the right side path (Pingalâ) the lord of creatures carries (the fluid) through its rays *upwards*.

पीयूषरश्मिनिर्यासं धातूंश्च ग्रसति ध्रुवम् ।
समीरमण्डले सूर्यो भ्रमते सर्वविग्रहे ॥ ११ ॥

11. It certainly swallows the vital secretions, and ray-exuded nectar. Together with the atmosphere, the sun moves through the whole body.

एषा सूर्यपरामूर्तिः निर्वाणं दक्षिणे पथि ।
वहते लग्नयोगेन सृष्टिसंहारकारकः ॥ १२ ॥

12. The right-side vessel, which is *pingalâ* is another form of the sun, and is the giver of Nirvâna. The lord of creation and destruction (the sun) moves in this vessel through auspicious ecliptical signs.

(3).—*The Nerves.*

सार्धलक्षत्रयं नाड्यः सन्ति देहान्तरे नृणाम् ।
प्रधानभूता नाड्यस्तु तासु मुख्याश्चतुर्दशः ॥ १३ ॥

13. In the body of man there are 3,50,000 *nâḍis*; of them, the principal are fourteen;

सुषुम्णेडा पिंगला च गांधारी हस्तिजिह्विका ।
कुहूः सरस्वती पूषा शंखिनी च पयस्वनी ॥ १४ ॥
वारुण्यलम्बुसा चैव विश्वोदरी यशस्विनी ।
एतासु तिस्रो मुख्याः स्युः पिङ्गलेडा सुषुम्णिका ॥ १५ ॥

14-15. Sushumnâ, Iḍâ, Pingalâ, Gândhâri, Hastijihvikâ, Kuhu, Saraswati, Pusâ, Sankhini, Payaswani, Vâruni, Alumbusâ, Vishwodari, and Yaśaswani. Among these Iḍâ, Pingalâ and Sushumnâ are the chief.

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तिसृष्वेका सुषुम्णैव मुख्या सायोगिवल्लभा ।
अन्यास्तदाश्रयं कृत्वा नाड्यः सन्ति हि देहिनाम् ॥ १६ ॥

16. Among these three, Sushumṇâ alone is the highest and beloved of the Yogis. Other vessels are subordinate to it in the body.

नाड्यस्तु ता अधोवक्त्राः पद्मतन्तुनिभाः स्थिताः ।
पृष्ठवंशं समाश्रित्य सोमसूर्याग्निरूपिणीः ॥ १७ ॥

17. All these principal *nâḍis* (vessels) have their mouths downwards, and are like thin threads of lotus. They are all supported by the vertebral column, and represent the sun, moon and fire.

तासां मध्ये गता नाडी चित्रा सा मम वल्लभा ।
ब्रह्मरन्ध्रञ्च तत्रैव सूक्ष्मात्सूक्ष्मतरं शुभम् ॥ १८ ॥

18. The innermost of these three is *Chitrâ*; it is my beloved. In that there is the subtlest of all hollows called Brahmarandhra.

पञ्चवर्णोज्ज्वला शुद्धा सुषुम्णा मध्यचारिणी ।
देहस्योपाधिरूपा सा सुषुम्णा मध्यरूपिणी ॥ १९ ॥

19. Brilliant with five colours, pure, moving in the middle of Sushumṇâ, this Chitrâ is *the* vital part of body and centre of Sushumṇâ.

दिव्यमार्गमिदं प्रोक्तममृतानन्दकारकम् ।
ध्यानमात्रेण योगीन्द्रो दुरितौघं विनाशयेत् ॥ २० ॥

20. This has been called in the Śâstras the Heavenly Way; this is the giver of the joy of immortality; by contemplating it, the great Yogî destroys all sins.

(4).—*The Pelvic Region.*

गुदात्तुद्व्यंगुलादूर्ध्वं मेढात्तु द्व्यंगुलादधः ।
चतुरंगगुलविस्तारमाधारं वर्तते समम् ॥ २१ ॥

21. Two digits above the rectum and two digits below the organ is the *âdhâra* lotus, having a dimension of four digits.

तस्मिन्नाधारपद्मे च कर्णिकायां सुशोभना ।
त्रिकोणा वर्त्तते योनिः सर्वतंत्रेषु गोपिता ॥ २२ ॥

22. In the pericarp of the *âdhâra* lotus there is the triangular, beautiful *yoni*, hidden and kept secret in all the Tantras.

तत्र विद्युल्लताकारा कुण्डली परदेवता ।
सार्द्धत्रिकरा कुटिला सुषुम्णा मार्गसंस्थिता ॥ २३ ॥

23. In it is the supreme goddess *Kuṇḍalinî* of the form of electricity, in a coil. It has three coils and a half (like a serpent), and is in the mouth of Sushumṇâ.

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जगत्संसृष्टिरूपा सा निर्माणे सततोद्यता ।
वाचामवाच्या वाग्देवी सदा देवैर्नमस्कृता ॥ २४ ॥

24. It represents the creative force of the world, and is always engaged in creation. It is the goddess of speech, whom speech cannot manifest, and who is praised by all gods.

इडानाम्नी तु या नाडी वाममार्गे व्यवस्थिता ।
सुषुम्णायां समाश्लिष्य दक्षनासापुटे गता ॥ २५ ॥

25. The *nâḍi* called Iḍâ is on the left side coiling round the Sushumṇâ, it goes to the right nostril.

पिङ्गला नाम या नाडी दक्षमार्गे व्यवस्थिता ।
मध्यनाडीं समाश्लिष्य वामनासापुटे गता ॥ २६ ॥

26. The *nâḍi* called Pingalâ is on the right side; coiling round the central vessel, it enters the left nostril.

इडापिंगलयोर्मध्ये सुषुम्णा या भवेत्खलु ।
षट्स्थानेषु च षट्शक्तिं षट्पद्मं योगिनो विदुः ॥ २७ ॥

27. The *nâḍi* which is between Idâ and Pingalâ is certainly Sushumṇâ. It has six stages,* six forces, six lotuses, known to the Yogis.

पंचस्थानं सुषुम्णाया नामानि स्युर्बहूनि च ।
प्रयोजनवशात्तानि ज्ञातव्यानीह शास्त्रतः ॥ २८ ॥

28. The first five stages † of Sushumṇâ are known under various names; being necessary, they have been made known in this book.

अन्या याऽस्त्यपरा नाडी मूलाधारात्समुत्थिता ।
रसनामेढ्नयनं पादांगुष्ठे च श्रोत्रकम् ॥
कुक्षिकक्षांगुष्ठकर्णं सर्वांगं पायुकुक्षिकम् ।
लब्ध्वा तां वै निवर्तन्ते यथादेशसमुद्भवाः ॥ २९ ॥

29. The other *nâḍis*, rising from *Mulâdhâr*, go to the various parts of the body, *e.g.* the tongue, organ, eyes, feet, toes, ears, the abdomen, the armpit, fingers of the hands, the scrotum and the anus. Having risen from their proper place, they stop at their respective destinations, as above described.

एताभ्य एव नाडीभ्यः शाखोपशाखतः क्रमात् ।
सार्धलक्षत्रयं जातं यथाभागं व्यवस्थितम् ॥ ३० ॥

30. From all these (fourteen) *nâḍis*, there arise gradually other branches and sub-branches, so that at last they become three hundred thousand and a half in number, and supply their respective places.

* That is, the functions of the Cord, *viz* :—Reflection, co-ordination, etc.

† The parts of which the Spinal Cord is composed are the Tantrik stages *viz.*:—Cervical, Dorsal, Lumbar, Sacral and Coccygeal.

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एता भोगवहा नाड्यो वायुसञ्चारदक्षकाः ।
ओतप्रोताः सुसंव्याप्य तिष्ठन्त्यस्मिन्कलेवरे ॥ ३१ ॥

31. These *nâdis* are spread through the body cross-wise and length-wise; they are vehicles of sensation and keep watch over the movements of the air *i.e.*, they regulate the motor functions also.

(5).—*The Abdominal Region.*

सूर्यमण्डलमध्यस्थः कलाद्वादशसंयुतः ।
वस्तिदेशे ज्वलद्वह्निर्वर्तते चान्नपाचकः ॥
एष वैश्वानरोऽग्निर्वै मम तेजोंशसम्भवः ।
करोति विविधं पाकं प्राणिनां देहमाश्रितः ॥ ३२ ॥

32. In the abdomen there burns the fire—digestor of food—situated in the middle of the sphere of the sun having twelve Kalâs. Know this as the fire of Vaiswânara; it is born from a portion of my own energy, and digests the various foods of creatures, being inside their bodies.

आयुः प्रदायको वह्निर्बलं पुष्टिं ददाति सः ।
शरीरपाटवञ्चापि ध्वस्तरोगसमुद्भवः ॥ ३३ ॥

33. This fire increases life, and gives strength and nourishment, makes the body full of energy, destroys all diseases, and gives health.

तस्माद्वैश्वानराग्निञ्च प्रज्वाल्य विधिवत्सुधीः ।
तस्मिन्नन्नं हुनेद्योगी प्रत्यहं गुरुशिक्षया ॥ ३४ ॥

34. The wise Yogi, having kindled this Viswânaric fire according to proper rites, should sacrifice food into it every day, in conformity with the teachings of his spiritual teacher.

ब्रह्माण्डसंज्ञके देहे स्थानानि स्युर्बहूनि च ।
मयोक्तानि प्रधानानि ज्ञातव्यानीह शास्त्रके ॥ ३५ ॥

35. This body called the Brahmânḍa (microcosm) has many parts, but I have enumerated the most important of them in this book. (Surely) they ought to be known.

नानाप्रकारनामानि स्थानानि विविधानि च ।
वर्तन्ते विग्रहे तानि कथितुं नैव शक्यते ॥ ३६ ॥

36. Various are their names, and innumerable are the places in this human body; all of them cannot be enumerated here.

(16).—*The Jivâtmâ.*

इत्थं प्रकल्पिते देहे जीवो वसति सर्व्वगः ।
अनादिवासनामालाऽलंकृतः कर्मशृंखलः ॥ ३७ ॥

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37. In the body thus described, there dwelleth the Jîva, all-pervading, adorned with the garland of endless desires and chained (to the body) by *karma*.

नानाविधगुणोपेतः सर्वव्यापारकारकः ।
पूर्वार्जितानि कर्माणि भुनक्ति विविधानि च ॥ ३८ ॥

38. The Jîva possessed of many qualities and the agent of all events, enjoys the fruit of his various *karmas* amassed in the past life.

यद्यत्संदृश्यते लोके सर्वं तत्कर्मसम्भवम् ।
सर्वा कर्मानुसारेण जन्तुर्भोगान्भुनक्ति वै ॥३९ ॥

39. Whatever is seen among men (whether pleasure or pain) is born of *karma*. All creatures enjoy or suffer, according to the results of their actions.

ये ये कामादयो दोषाः सुखदुःखप्रदायकाः ।
ते ते सर्वे प्रवर्तन्ते जीवकर्मानुसारतः ॥ ४० ॥

40. The desires, etc., which cause pleasure or pain, act according to the past *karma* of the Jîva.

पुण्योपरक्तचैतन्ये प्राणान्प्रीणाति केवलम् ।
बाह्ये पुण्यमयं प्राप्य भोज्यवस्तु स्वयम्भवेत् ॥ ४१ ॥

41. The Jîva that has accumulated an excess of good and virtuous actions receives a happy life; and in the world he gets pleasant and good things to enjoy, without any trouble.

ततः कर्मबलात्पुंसः सुखं वा दुःखमेव च ।
पापोपरक्तचैतन्यं नैव तिष्ठति निश्चितम् ॥
न तद्भिन्नो भवेत्सोऽपि तद्भिन्नो न तु किञ्चन ।
मायोपहितचैतन्यात्सर्वं वस्तु प्रजायते ॥ ४२ ॥

42. In proportion to the force of his *karma*, man suffers misery or enjoys pleasure. The Jîva that has accumulated an excess of evil never stays in peace—it is not separate from its *karmas*; except *karma*, there is nothing in this world. From the Intelligence veiled by *Mâyâ*, all things have been evolved.

यथाकालेपि भोगाय जन्तूनां विविधोद्भवः ।
यथा दोषवशाच्छुक्तौ रजतारोपणं भवेत् ॥
तथा स्वकर्मदोषाद्वै ब्रह्मण्यारोप्यते जगत् ॥ ४३ ॥

43. As in their proper season, various creatures are born to enjoy the consequences of their *karma*; as through mistake a pearl-shell is taken for silver, so through the taint of one's own *karmas*, a man mistakes Brahman for the material universe.

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सवासनाभ्रमोत्पन्नोन्मूलनातिसमर्थनम् ।
उत्पन्नञ्चेदीदृशं स्याज्ज्ञानं मोक्षप्रसाधनम् ॥ ४४ ॥

44. From desire all these delusions arise ; they can be eradicated with great difficulty ; when the salvation-giving knowledge of the unreality of the world arises, then are desires destroyed.

साक्षाद्वैशेषदृष्टिस्तु साक्षात्कारिणि विभ्रमे ।
कारणं नान्यथा युक्त्या सत्यं सत्यं मयोदितम् ॥ ४५ ॥

45. Being engrossed in the manifested (objective) world, the delusion arises about that which is the manifestor—the subject. There is no other, (cause of this delusion). Verily, verily, I tell you the truth.

साक्षात्कारिभ्रमे साक्षात्साक्षात्कारिणि नाशयेत् ।
सो हि नास्तीति संसारे भ्रमो नैव निवर्तते ॥ ४६ ॥

46. The illusion of the manifested (objective world) is destroyed when the Maker of the Manifest becomes manifest. This illusion does not cease so long as one thinks, " Brahm is not."

मिथ्याज्ञाननिवृत्तिस्तु विशेषदर्शनाद्भवेत् ।
अन्यथा न निवृत्तिः स्यादृश्यते रजतभ्रमः ॥ ४७ ॥

47. By looking closely and deeply into the matter, this false knowledge vanishes. It cannot be removed otherwise ; the delusion of silver remains.

यावन्नोत्पद्यते ज्ञानं साक्षात्कारे निरञ्जने ।
तावत्सर्वाणि भूतानि दृश्यन्ते विविधानि च ॥ ४८ ॥

48. As long as knowledge does not arise about the stainless Manifestor of the universe, so long all things appear separate and many.

यदा कर्मार्जितं देहं निर्वाणे साधनं भवेत् ।
तदा शरीरवहनं सफलं स्यान्न चान्यथा ॥ ४९ ॥

49. When this body, obtained through *karma*, is made the means of obtaining Nirvâṇa (divine beatitude); then only the carrying of the burden of the body becomes fruitful,—not otherwise.

यादृशी वासना मूला वर्त्तते जीवसंगिनी ।
तादृशं वहते जन्तुः कृत्याकृत्यविधौ भ्रमम् ॥ ५० ॥

50. Of whatever nature is the original desire (vâsanâ), that clings to and accompanies the Jîva (through various incarnations); similar is the delusion which it suffers, according to its deeds and misdeeds.

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संसारसागरं तर्तुं यदीच्छेद्योगसाधकः ।
कृत्वा वर्णाश्रमं कर्म फलवर्जं तदाचरेत् ॥ ५१ ॥

51. If the practiser of Yoga wishes to cross the ocean of the world, he should perform all the duties of his *âshrama*, (the condition of life), renouncing all the fruits of his works.

विषयासक्तपुरुषा विषयेषु सुखेप्सवः ।
वाचाभिरुद्धनिर्वाणा वर्तन्ते पापकर्मसु ॥ ५२ ॥

52. Persons attached to sensual objects and desirous of sensual pleasures, descend from the road of Nirvâṇa, through the delusion of much talk, and fall into sinful deeds.

आत्मानमात्मना पश्यन्न किञ्चिदिह पश्यति ।
तदा कर्मपरित्यागे न दोषोऽस्ति मतं मम ॥ ५३ ॥

53. When a person does not see anything else here, having seen the Self by the self; then there is no sin (for him if he) renounces all ritual works. This is my opinion.

कामादयो विलीयन्ते ज्ञानादेव न चान्यथा ।
अभावे सर्वतत्त्वानां स्वयं तत्त्वं प्रकाशते ॥ ५४ ॥

54. All desires and the rest are dissolved through Gnosis only, and not otherwise. When all (minor) tattvas (principles), cease to exist, then My Tattva becomes manifest.

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Chapter III.

On Yoga Practice. The Vâyus.

हृद्यस्ति पङ्कजं दिव्यं दिव्यलिङ्गेन भूषितम् ।
कादिठान्ताक्षरोपेतं द्वादशार्णविभूषितम् ॥ १ ॥

In the heart, there is a brilliant lotus with twelve petals adorned with brilliant signs. It has the letters from k to ṭh (*i.e.*, k, kh, g. gh, ñ, ch, chh. j, jh, ñ, ṭ, ṭh.), the twelve beautiful letters.

प्राणो वसति तत्रैव वासनाभिरलंकृतः ।
अनादिकर्मसंश्लिष्टः प्राप्याहङ्कारसंयुतः ॥ २ ॥

2. The *Prâna* lives there, adorned with various desires, accompanied by its past works, that have no beginning, and joined with egoism (*ahankára.*)

Note :—The heart is in the centre where there is the seed यं

प्राणस्य वृत्तिभेदेन नामानि विविधानि च ।
वर्तन्ते तानि सर्वाणि कथितुं नैव शक्यते ॥ ३ ॥

3. From the different modifications of the *Prána*, it receives various names; all of them cannot be stated here.

प्राणोऽपानः समानश्चोदानो व्यानश्च पञ्चमः ।
नागः कूर्मश्च कृकरो देवदत्तो धनञ्जयः ॥ ४ ॥

4. *Prâna*, *apâna, samâna, udâna, vyâna, nâga, kurma, Kṛikara, devadatta, and dhananjaya.*

दश नामानि मुख्यानि मयोक्तानीह शास्त्रके ।
कुर्वन्ति तेऽत्र कार्याणि प्रेरितानि स्वकर्मभिः ॥ ५ ॥

5. These are the ten principal names, described by me in this Śâstra; they perform all the functions, incited thereto by their own actions.

अत्रापि वायवः पञ्च मुख्याः स्युर्दशतः पुनः ।
तत्रापि श्रेष्ठकर्त्तारौ प्राणापानौ मयोदितौ ॥ ६ ॥

6. Again, out of these ten, the first five are the leading ones; even among these, the *Prâna* and *Apâna* are the highest agents, in my opinion.

हृदि प्राणो गुदेऽपानः समानो नाभिमण्डले ।
उदानः कण्ठदेशस्थो व्यानः सर्वशरीरगः ॥ ७ ॥

7. The seat of the *Prâna* is the heart; of the *apâna*, anus; of the *samâna*, the region about the navel; of the *udâna*, the throat; while the *vyâna* moves all over the body.

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नागादिवायवः पञ्च ते कुर्वन्ति च विग्रहे ।
उद्गारोन्मीलनं क्षुत्तृड्जृम्भा हिक्का च पञ्चमः ॥ ८ ॥

8. The five remaining *vâyus*, the *nâga*, etc., perform the following functions in the body :—Eructation, opening the eyes, hunger and thirst, gaping or yawning, and lastly hiccup.

अनेन विधिना यो वै ब्रह्माडं वेत्ति विग्रहम् ।
सर्वपापविनिर्मुक्तः स याति परमां गतिम् ॥ ९ ॥

9. He who in this way knows the microcosm of the body, being absolved from all sins, reaches the highest state.

(2).—*The Guru.*

अधुना कथयिष्यामि क्षिप्रं योगस्य सिद्धये ।
यज्ज्ञात्वा नावसीदन्ति योगिनो योगसाधने ॥ १० ॥

10. Now I shall tell you, how easily to attain success in Yoga, by knowing which the Yogis never fail in the practice of Yoga.

भवेद्वीर्यवती विद्या गुरुवक्त्रसमुद्भवा ।
अन्यथा फलहीना स्यान्निर्वीर्याप्यतिदुःखदा ॥ ११ ॥

11. Only the knowledge imparted by a Guru, through his lips, is powerful and useful; otherwise it becomes fruitless, weak and very painful.

गुरुं सन्तोष्य यत्नेन ये वै विद्यामुपासते ।
अवलम्बेन विद्यायास्तस्याः फलमवाप्नुयात् ॥ १२ ॥

12. He who is devoted to any knowledge, while pleasing his Guru with every attention, readily obtains the fruit of that knowledge.

गुरुः पिता गुरुर्माता गुरुर्देवो न संशयः ।
कर्मणा मनसा वाचा तस्मात्सर्वैः प्रसेव्यते ॥ १३ ॥

13. There is not the least doubt that Guru is father, Guru is mother, and Guru is God even; and as such, he should be served by all with their thought, word and deed.

गुरुप्रसादतः सर्वं लभ्यते शुभमात्मनः ।
तस्मात्सेव्यो गुरुर्नित्यमन्यथा न शुभं भवेत् ॥ १४ ॥

14. By Guru's favour everything good relating to one's self is obtained. So the Guru ought to be daily served; else there can be nothing auspicious.

प्रदक्षिणत्रयं कृत्वा स्पृष्ट्वा सव्येन पाणिना ।
अष्टांगेन नमस्कुर्याद् गुरुपादसरोरुहम् ॥ १५ ॥

15. Let him salute his Guru after walking three times round him, and touching with his right hand his lotus-feet.

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(3).—*The Adhikâri.*

श्रद्धयात्मवतां पुंसां सिद्धिर्भवति निश्चिता ।
अन्येषाञ्च न सिद्धिः स्यात्तस्माद्यत्नेन साधयेत् ॥ १६ ॥

16. The person who has control over himself attains verily success through faith; none other can succeed. Therefore, with faith, the Yoga should be practised with care and perseverance.

न भवेत्संगयुक्तानां तथाऽविश्वासिनामपि ।
गुरुपूजाविहीनानां तथा च बहुसंगिनाम् ॥ १७ ॥
मिथ्यावादरतानां च तथा निष्ठुरभाषिणाम् ।
गुरुसन्तोषहीनानां न सिद्धिः स्यात्कदाचन ॥ १७ ॥

17. Those who are addicted to sensual pleasures or keep bad company, who are disbelievers, who are devoid of respect towards their Guru, who resort to promiscuous assemblies, who are addicted to false and vain controversies, who are cruel in their speech, and who do not give satisfaction to their Guru never attain success.

फलिष्यतीति विश्वासः सिद्धेः प्रथमलक्षणम् ।
द्वितीयं श्रद्धया युक्तं तृतीयं गुरुपूजनम् ॥
चतुर्थं समताभावं पञ्चमेन्द्रियनिग्रहम् ।
षष्ठं च प्रमिताहारं सप्तमं नैव विद्यते ॥ १८ ॥

18. The first condition of success is the firm belief that it (vidyâ) must succeed and be fruitful; the second condition is having faith in it; the third is respect towards the Guru; the fourth is the spirit of universal equality; the fifth is the restraint of the organs of sense; the sixth is moderate eating, these are all. There is no seventh condition.

योगोपदेशं संप्राप्य लब्ध्वा योगविदं गुरुम् ।
गुरूपदिष्टविधिना धिया निश्चित्य साधयेत् ॥ १९ ॥

19. Having received instructions in Yoga, and obtained a Guru who knows Yoga, let him practise with earnestness and faith, according to the method taught by the teacher.

(4).—*The Place, Etc.*

सुशोभने मठे योगी पद्मासनसमन्वितः ।
आसनोपरि संविश्य पवनाभ्यासमाचरेत् ॥ २० ॥

20. Let the Yogi go to a beautiful and pleasant place of retirement or a cell, assume the posture *padmâsana*, and sitting on a seat (made of *kusa* grass) begin to practise the regulation of breath.

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समकायः प्राञ्जलिश्च प्रणम्य च गुरून् सुधीः ।
दक्षे वामे च विघ्नेशं क्षत्रपालांबिकां पुनः ॥ २१ ॥

21. The wise beginner should keep his body firm and inflexible, his hands joined as if in supplication, and salute the Gurus on the left side. He should also pay salutations to Ganeśa on the right side, and again to the guardians of the worlds and goddess Ambikâ, who are on the left side.

(5).—*The Prâṇâyâma.*

ततश्च दक्षांगुष्ठेन निरुद्ध्य पिंगलां सुधीः ।
इडया पूरयेद्वायुं यथाशक्त्या तु कुम्भयेत् ॥
ततस्त्यक्त्वा पिंगलयाशनैरेव न वेगतः ॥ २२ ॥

22. Then let the wise practitioner close with his right thumb the *pingalâ* (the right nostril), inspire air through the Iḍâ (the left nostril); and keep the air confined—suspend his breathing—as long as he can; and afterwards let him breathe out slowly, and not forcibly, through the right nostril.

पुनः पिंगलयाऽऽपूर्य यथाशक्त्या तु कुम्भयेत् ।
इडया रेचयेद्वायुं न वेगेन शनैःशनैः ॥ २३ ॥

23. Again, let him draw breath through the right nostril, and stop breathing as long as his strength permits; then let him expel the air through the left nostril, not forcibly, but slowly and gently.

इदं योगविधानेन कुर्याद्विंशतिकुम्भकान् ।
सर्वद्वन्द्वविनिर्मुक्तः प्रत्यहं विगतालसः ॥ २४ ॥

24. According to the above method of Yoga, let him practise twenty *kumbhakas* (stopping of the breath). He should practise this daily without neglect or idleness, and free from all duals (of love and hatred, and doubt and contention), etc.

प्रातःकाले च मध्याह्ने सूर्यास्ते चार्द्धरात्रके ।
कुर्यादेवं चतुर्वारं कालेष्वेतेषु कुम्भकान् ॥ २५ ॥

25. These *kumbhakas* should be practised four times:—once (1) *early* in the morning at sun-rise, (2) then at *mid-day*, (3) the third at *sun-set*, and (4) the fourth at mid-night.

इत्थं मासत्रयं कुर्यादनालस्यो दिने दिने ।
ततो नाडीविशुद्धिः स्यादविलम्बेन निश्चितम् ॥ २६ ॥

26. When this has been practised daily, for three months, with regularity, the *nâḍis* (the vessels) of the body will readily and surely be purified.

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यदा तु नाडीशुद्धिः स्याद्योगिनस्तत्त्वदर्शिनः ।
तदा विध्वस्तदोषश्च भवेदारम्भसम्भवः ॥ २७ ॥

27. When thus the *nâḍis* of the truth-perceiving Yogi are purified, then his defects being all destroyed, he enters the first stage in the practice of Yoga called *âṛambha*.

चिह्नानि योगिनो देहे दृश्यन्ते नाडिशुद्धितः ।
कथ्यन्ते तु समस्तान्यङ्गानि संक्षेपतो मया ॥ २८ ॥

28. Certain signs are perceived in the body of the Yogi whose *nâḍis* have been purified. I shall describe, in brief, all these various signs.

समकायः सुगन्धिश्च सुकान्तिः स्वरसाधकः ।
आरम्भघटकश्चैव यथा परिचयस्तदा ॥
निष्पत्तिः सर्वयोगेषु योगावस्था भवन्ति ताः ॥ २९ ॥

29. The body of the person practising the regulation of breath becomes harmoniously developed, emits sweet scent, and looks beautiful and lovely. In all kinds of Yoga, there are four stages of *prâṇâyâma* :— 1, Ârambha-avasthâ (the state of beginning) ; 2, Ghaṭa-avasthâ (the state of co-operation of Self and Higher Self) ; 3, Parichaya-avasthâ (knowledge) ; 4, Nishpattiavasthâ (the final consummation).

आरम्भः कथितोऽस्माभिरधुना वायुसिद्धये ।
अपरः कथ्यते पश्चात्सर्वदुःखौघनाशनः ॥ ३० ॥

30. We have already described the beginning or Arambha-avasthâ of *prâṇâyâma* ; the rest will be described hereafter. They destroy all sin and sorrow.

प्रौढवह्निः सुभोगी च सुखीसर्वाङ्गसुन्दरः ।
संपूर्णहृदयो योगी सर्वोत्साहबलान्वितः ॥
जायते योगिनोऽवश्यमेतत्सर्वं कलेवरे ॥ ३१ ॥

31. The following qualities are surely always found in the bodies of every Yogi :—Strong appetite, good digestion, cheerfulness, handsome figure, great courage, mighty enthusiasm and full strength.

अथ वर्ज्यं प्रवक्ष्यामि योगविघ्नकरं परम् ।
येन संसारदुःखाब्धिं तीर्त्वा यास्यन्ति योगिन ॥ ३२ ॥

32. Now I tell you the great obstacles to Yoga which must be avoided, as by their removal the Yogis cross easily this sea of worldly sorrow.

(6).—*The things to be renounced.*

आम्लं रूक्षं तथा तीक्ष्णं लवणं सार्षपं कटुम् ।
बहुलं भ्रमणं प्रातः स्नानं तैलविदाहकम् ॥

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स्तेयं हिंसां जनद्वेषञ्चाहङ्कारमनार्जवम् ।
उपवासमसत्यञ्चामोक्षञ्च प्राणिपीडनम् ॥
स्त्रीसङ्गमग्निसेवां च बह्वालापं प्रियाप्रियम् ।
अतीव भोजनं योगी त्यजेदेतानि निश्चितम् ॥ ३३ ॥

33. The Yogi should renounce the following :—1 Acids, 2 astringents, 3 pungent substances, 4 salt, 5 mustard, and 6 bitter things; 7 much walking, 8 early bathing (before sunrise) and 9 things roasted in oil; 10 theft, 11 killing (of animals) 12 enmity towards any person, 13 pride, 14 duplicity, and 15 crookedness; 16 fasting, 17 untruth, 18 thoughts other than those of moksha, 19 cruelty towards animals; 20 companionship of women, 21 worship of (or handling or sitting near) fire, and 22 much talking, without regard to pleasantness or unpleasantness of speech, and lastly, 23 much eating.

(7).—*The means.*

उपायं च प्रवक्ष्यामि क्षिप्रं योगस्य सिद्धये ।
गोपनीयं साधकानां येन सिद्धिर्भवेत्खलु ॥ ३४ ॥

34. Now I will tell you the means by which success in Yoga is quickly obtained; it must be kept secret by the practitioner so that success may come with certainty.

घृतं क्षीरं च मिष्टान्नं ताम्बूलं चूर्णवर्जितम् ।
कर्पूरं निष्तुषं मिष्टं सुमठं सूक्ष्मरन्ध्रकम् ॥
सिद्धान्तश्रवणं नित्यं वैराग्यगृहसेवनम् ।
नामसङ्कीर्तनं विष्णोः सुनादश्रवणं परम् ॥
धृतिः क्षमा तपः शौचं ह्रीर्मतिर्गुरुसेवनम् ।
सदैतानि परं योगी नियमानि समाचरेत् ॥ ३५ ॥

35. The great Yogi should observe always the following observances:—He should use 1 clarified butter, 2 milk, 3 sweet food, and 4 betel without lime, 5 camphor; 6 kind words, 7 pleasant monastery or retired cell, having a small door; 8 hear discourses on truth, and 9 always discharge his household duties with *vairâgya* (without attachment) 10 sing the name of Vishnu; 11 and hear sweet music, 12 have patience, 13 constancy, 14 forgiveness, 15 austerities, 16 purifications, 17 modesty, 18 devotion, and 19 service of the Guru.

अनिलेऽर्कप्रवेशे च भोक्तव्यं योगिभिः सदा ।
वायौ प्रविष्टे शशिनि शयनं साधकोत्तमैः ॥ ३६ ॥

36. When the air enters the sun, it is the proper time for the Yogi to take his food (*i.e.*, when the breath flows through the *Pingalâ*); when

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the air enters the moon, he should go to sleep (*i.e.*, when the breath flows through the left nostril or the *Iḍâ*).

सद्यो भुक्तेऽपि क्षुधिते नाभ्यासः क्रियते बुधैः ।
अभ्यासकाले प्रथमं कुर्यात्क्षीराज्यभोजनम् ॥ ३७ ॥

37. The Yoga (*prâṇâyâma*) should not be practised just after the meals, nor when one is very hungry; before beginning the practice, some milk and butter should be taken.

ततोऽभ्यासे स्थिरीभूते न तादृङ्नियमग्रहः ।
अभ्यासिना विभोक्तव्यं स्तोकं स्तोकमनेकधा ॥
पूर्वोक्तकाले कुर्यात्तु कुम्भकान्प्रतिवासरे ॥ ३८ ॥

38. When one is well established in his practice, then he need not observe these restrictions. The practitioner should eat in small quantities at a time, though frequently; and should practise *kumbhaka* daily at the stated times.

ततो यथेष्टा शक्तिः स्याद्योगिनो वायुधारणे ।
यथेष्टं धारणाद्वायोः कुम्भकः सिध्यति ध्रुवम् ॥
केवले कुम्भके सिद्धे किं न स्यादिह योगिनः ॥ ३९ ॥

39. When the Yogi can, of his will, regulate the air and stop the breath (whenever and how long) he likes, then certainly he gets success in *kumbhaka*, and from the success in *kumbhaka* only, what things cannot the Yogi command here?

The first stage.

स्वेदः संजायते देहे योगिनः प्रथमोद्यमे ।
यदा संजायते स्वेदो मर्दनं कारयेत्सुधीः ॥
अन्यथा विग्रहे धातुर्नष्टो भवति योगिनः ॥ ४० ॥

40. In the first stage of *prâṇâyâma*, the body of the Yogi begins to perspire. When it perspires, he should rub it well, otherwise the body of the Yogi loses its *dhâtu* (humors).

The second and third stages.

द्वितीये हि भवेत्कम्पो दार्दुरी मध्यमे मता ।
ततोऽधिकतराभ्यासाद्गगनेचरसाधकः ॥ ४१ ॥

41. In the second stage, there takes place the trembling of the body; in the third, the jumping about like a frog; and when the practice becomes greater, the adept walks in the air.

Vâyusiddhi.

योगी पद्मासनस्थोऽपि भुवमुत्सृज्य वर्तते ।
वायुसिद्धिस्तदा ज्ञेया संसारध्वान्तनाशिनी ॥ ४२ ॥

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42. When the Yogi, though remaining in *Padmâsana*, can rise in the air and leave the ground, then know that he has gained *Vâyu-siddhi* (success over air), which destroys the darkness of the world.

तावत्कालं प्रकुर्वीत योगोक्तनियमग्रहम् ।
अल्पनिद्रा पुरीषं च स्तोकं मूत्रं च जायते ॥ ४३ ॥

43. But so long (as he does not gain it), let him practise observing all the rules and restrictions laid down above. From the perfection of *prânâyâma*, follows decrease of sleep, excrements and urine.

अरोगित्वमदीनत्वं योगिनस्तत्त्वदर्शिनः ।
स्वेदो लाला कृमिश्चैव सर्वथैव न जायते ॥ ४४ ॥

44. The truth-perceiving Yogi becomes free from disease, and sorrow or affliction; he never gets (putrid) perspiration, saliva and intestinal worms.

कफपित्तानिलाश्चैव साधकस्य कलेवरे ।
तस्मिन्काले साधकस्य भोज्येष्वनियमग्रहः ॥ ४५ ॥

45. When in the body of the practitioner, there is neither any increase of phlegm, wind, nor bile; then he may with impunity be irregular in his diet and the rest.

अत्यल्पं बहुधा भुक्त्वा योगी न व्यथते हि सः ।
अथाभ्यासवशाद्योगी भूचरीं सिद्धिमाप्नुयात् ॥
यथा दर्दुरजन्तूनां गतिः स्यात्पाणिताडनात् ॥ ४६ ॥

46. No injurious results then would follow, were the Yogi to take a large quantity of food, or very little, or no food at all. Through the strength of constant practice, the Yogi obtains *Bhuchari-siddhi*, he moves as the frog jumps over the ground, when frightened away by the clapping of hands.

सन्त्यत्र बहवो विघ्ना दारुणा दुर्निवारणाः ।
तथापि साधयेद्योगी प्राणैः कंठगतैरपि ॥ ४७ ॥

47. Verily, there are many hard and almost insurmountable obstacles in Yoga, yet the Yogi should go on with his practice at all hazards; even were his life to come to the throat.

ततो रहस्युपाविष्टः साधकः संयतेन्द्रियः ।
प्रणवं प्रजपेद्दीर्घं विघ्नानां नाशहेतवे ॥ ४८ ॥

48. Then let the practitioner, sitting in a retired place and restraining his senses, utter by inaudible repetition, the long *pranava* OM, in order to destroy all obstacles.

Note.—The A.U.M. all three should be distinctly uttered.

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पूर्वार्जितानि कर्माणि प्राणायामेन निश्चितम् ।
नाशयेत्साधको धीमानिहलोकोद्भवानि च ॥ ४९ ॥

49. The wise practitioner surely destroys all his *karma*, whether acquired in this life or in the past, through the regulation of breath.

पूर्वार्जितानि पापानि पुण्यानि विविधानि च ।
नाशयेत्षोडशप्राणायामेन योगि पुंगवः ॥ ५० ॥

50. The great Yogi destroys by sixteen *prâṇâyâmas* the various virtues and vices accumulated in his past life.

पापतूलचयानाहेाप्रदहेत्प्रलयाग्निना ।
ततः पापविनिर्मुक्तः पश्चात्पुण्यानि नाशयेत् ॥ ५१ ॥

51. This *prâṇâyâma* destroys sin, as fire burns away a heap of cotton; it makes the Yogi free from sin; next it destroys the bonds of all his good actions.

प्राणायामेन योगीन्द्रो लब्ध्वैश्वर्याष्टकानि वै ।
पापपुण्योदधिं तीर्त्वा त्रैलोक्यचरतामियात् ॥ ५२ ॥

52. The mighty Yogi having attained, through *prâṇâyâma*, the eight sorts of psychic powers, and having crossed the ocean of virtue and vice, moves about freely through the three worlds.

Increase of duration.

ततोऽभ्यासक्रमेणैव घटिकात्रितयं भवेत् ।
येन स्यात्सकलासिद्धियेोगिनः स्वेप्सिता ध्रुवम् ॥ ५३ ॥

53. Then gradually he should make himself able to practise for three *gharis* (one hour and a half at a time, he should be able to restrain breath for that period). Through this, the Yogi undoubtedly obtains all the longed-for powers.

Siddhis or Perfections.

वाक्सिद्धिः कामचारित्वं दूरदृष्टिस्तथैव च ।
दूरश्रुतिः सूक्ष्मदृष्टिः परकायप्रवेशनम् ॥
विण्मूत्रलेपने स्वर्णमदृश्यकरणं तथा ।
भवन्त्येतानि सर्वाणि खेचरत्वं च योगिनाम् ॥ ५४ ॥

54. The Yogi acquires the following powers:—*vâkya siddhi* (prophecy), transporting himself everywhere at will (*Kâmachâri*), clairvoyance (*duradristhi*), clairaudience (*durashruti*), subtle-sight (*shukshma-drishti*), and the power of entering another's body (*parakâyapravesana*), turning base metals to gold by rubbing them with his excrements and urine, and the power of becoming invisible, and lastly, moving in the air.

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II —The Ghata Avastha.

यदा भवेद्घटावस्था पवनाभ्यासने परा ।
तदा संसारचक्रेऽस्मिन्नास्ति यन्न सधारयेत् ॥ ५५ ॥

55. When, by the practice of *Prânâyâma,* the Yogi reaches the state of *ghata* (water-jar), then for him there is nothing in this circle of universe which he cannot accomplish.

प्राणापाननादबिंदुजीवात्मपरमात्मनः ।
मिलित्वा घटते यस्मात्तस्माद्वै घट उच्यते ॥ ५६ ॥

56. The *ghata* is said to be that state in which the *prâna* and the *apâna vâyus,* the *nâda* and the *vindu,* the *jivâtmâ* (the Human Spirit) and the *Paramâtmâ* (the Universal Spirit) combine and co-operate.

याममात्रं यदा धर्त्तुं समर्थः स्यात्तदाद्भुतः ।
प्रत्याहारस्तदैव स्यान्नांतरा भवति ध्रुवम् ॥ ५७ ॥

57. When he gets the power of holding breath (*i.e.,* to be in trance) for three hours, then certainly the wonderful state of *pratyâhâr* is reached without fail.

यं यं जानाति योगीन्द्रस्तं तमात्मेति भावयेत् ।
यैरिन्द्रियैर्यद्विधानस्तदिन्द्रियजयो भवेत् ॥ ५८ ॥

58. Whatever object the Yogi perceives, let him consider it to be the spirit. When the modes of action of various senses are known, then they can be conquered.

याममात्रं यदा पूर्णं भवेदभ्यासयोगतः ।
एकवारं प्रकुर्वीत तदा योगी च कुम्भकम् ॥
दण्डाष्टकं यदा वायुर्निश्चलो योगिनो भवेत् ।
स्वसामर्थ्यात्तदांगुष्ठे तिष्ठेद्वातुलवत्सुधीः ॥ ५९ ॥

59. When, through great practice, the Yogi can perform one *kumbhaka* for full three hours, when for eight *dandas* (=3 hours) the breathing of the Yogi is suspended, then that wise one can balance himself on his thumb; but he appears to others as insane.

III.—The Parichaya.

ततः परिचयावस्था योगिनोऽभ्यासतो भवेत् ।
यदा वायुश्चंद्रसूर्यौ त्यक्त्वा तिष्ठति निश्चलम् ॥
वायुः परिचितो वायुः सुषुम्ना व्योम्नि संचरेत् ॥ ६० ॥

60. After this, through exercise, the Yogi reaches the *Parichaya avasthâ.* When the air leaving the sun and the moon (the right and the left nostrils), remains unmoved and steady in the ether of the tube *sushumnâ,* then it is in the *parichaya* state.

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क्रियाशक्तिं गृहीत्वैव चक्रान्भित्त्वा सुनिश्चितम् ।
यदा परिचयावस्था भवेदभ्यासयोगतः ॥
त्रिकूटं कर्मणां योगी तदा पश्यति निश्चितम् ॥ ६१ ॥

61. When he, by the practice of Yoga, acquires power of action (*kriyâ shakti*) and pierces through the six *chakras*, and reaches the sure condition of *parichaya*, then the Yogi, verily, sees the three-fold effects of *karma*.

ततश्च कर्मकूटानि प्रणवेन विनाशयेत् ।
स योगी कर्मभोगाय कायव्यूहं समाचरेत् ॥ ६२ ॥

62. Then, let the Yogi destroy the multitude of *karmas* by the *pranava* (OM); let him accomplish *kâyavyuha* (a mystical process of arranging the various *skandas* of the body), in order to enjoy or suffer the consequences of all his actions in one life, without the necessity of re-birth.

अस्मिन्काले महायोगी पंचधा धारणं चरेत् ॥
येन भूरादिसिद्धिः स्यात्ततो भूतभयापहा ॥ ६३ ॥

63. At that time let the great Yogi practise the five-fold *dhâranâ* forms of concentration on Vishnu, by which command over the five elements is obtained, and fear of injuries from any one of them is removed. (Earth, water, fire, air, *âkas* cannot harm him.)

Note.—He should perform 5 Kumbhakas at each centre or Chakra.

आधारे घटिकाः पंच लिंगस्थाने तथैव च ।
तदूर्ध्वं घटिकाः पञ्च नाभिहृन्मध्यके तथा ॥
भ्रूमध्योर्ध्वं तथा पंच घटिका धारयेत्सुधीः ।
तथा भूरादिना नष्टो योगीन्द्रो न भवेत्खलु ॥ ६४ ॥

64. Let the wise Yogi practise *dhâranâ* thus:—five *ghatis* (2½ hours) in the *âdhâra* lotus (Mulâdhara); five *ghatis* in the seat of the *linga* (Svâdhisthânâ), five *ghatis* in the region above it, (in the navel, Manipur), and the same in the heart (Anâhata); five *ghatis* in the throat (Visuddha) and, lastly let him hold *dhâranâ* for five *ghatis* in the space between the two eye-brows (Ajnâpur). By this practice the elements cease to cause any harm to the great Yogi.

मेधावी सर्वभूतानां धारणां यः समभ्यसेत् ।
शतब्रह्ममृतेनापि मृत्युस्तस्य न विद्यते ॥ ६५ ॥

65. The wise Yogi, who thus continually practises concentration (*dhâranâ*), never dies through hundreds of cycles of the great Brahmâ.

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IV.—The Nishpatti.

ततोऽभ्यासक्रमेणैव निष्पत्तियोगिनो भवेत् ।
अनादिकर्मबीजानि येन तीर्त्वाऽमृतं पिबेत् ॥ ६६ ॥

66. After this, through gradual exercise, the Yogi reaches the *Nishpatti-avasthâ* (the condition of consummation). The Yogi, having destroyed all the seeds of *karma* which existed from the beginning, drinks the waters of immortality.

यदा निष्पत्तिर्भवति समाधेः स्वेनकर्मणा ।
जीवन्मुक्तस्य शांतस्य भवेद्धीरस्य योगिनः ॥
यदा निष्पत्तिसंपन्नः समाधिः स्वेच्छया भवेत् ।
गृहीत्वा चेतनां वायुः क्रियाशक्तिं च वेगवान् ॥
सर्वांश्चक्रान्विजित्वा च ज्ञानशक्तौ विलीयते ॥ ६७ ॥

67. When the *jivan-mukta* (delivered in the present life,) tranquil Yogi has obtained, through practice, the consummation of *samâdhi* (meditation), and when this state of consummated *samâdhi* can be voluntarily evoked, then let the Yogi take hold of the *chetanâ* (conscious intelligence), together with the air, and with the force of (*kriyâ-sakti*) conquer the six wheels, and absorb it in the force called *jñâna-sakti*.

इदानीं क्लेशहान्यर्थं वक्तव्यं वायुसाधनम् ।
येन संसारचक्रेऽस्मिन् भोगहानिर्भवेद्ध्रुवम् ॥ ६८ ॥

68. Now we have described the management of the air in order to remove the troubles (which await the Yogi); through this knowledge of *vâyu-sâdhanâ* vanish all sufferings and enjoyments in the circle of this universe.

रसनां तालुमूले यः स्थापयित्वा विचक्षणः ।
पिबेत्प्राणानिलं तस्य योगानां संक्षयो भवेत् ॥ ६९ ॥

69. When the skilful Yogi, by placing the tongue at the root of the palate, can drink the *prâṇa vâyu*, then there occurs complete dissolution of all Yogas (*i.e.*, he is no longer in need of Yoga).*

काकचंच्वा पिबेद्वायुं शीतलं यो विचक्षणः ।
प्राणापानविधानज्ञः स भवेन्मुक्तिभाजनः ॥ ७० ॥

70. When the skilful Yogi, knowing the laws of the action of *Prâṇa* and *Apâna*, can drink the cold air through the contraction of the mouth, in the form of a crow-bill, then he becomes entitled to liberation.

* Some texts read रोगाणां instead of योगानां in which case, it will mean "freedom from all diseases."

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सरसं यः पिबेद्वायुं प्रत्यहं विधिना सुधीः ।
नश्यंति योगिनस्तस्य श्रमदाहजरामयाः ॥ ७१ ॥

71. That wise Yogi, who daily drinks the ambrosial air, according to proper rules, destroys fatigue, burning (fever), decay and old age, and injuries.

रसनामूर्ध्वगां कृत्वा यश्चन्द्रे सलिलं पिबेत् ।
मासमात्रेण योगीन्द्रो मृत्युं जयति निश्चितम् ॥ ७२ ॥

72. Pointing the tongue upwards, when the Yogi can drink the nectar flowing from the moon (situated between the two eye-brows), within a month he certainly would conquer death.

राजदंतबिलं गाढं संपीड्य विधिना पिबेत् ।
ध्यात्वा कुण्डलिनीं देवीं षण्मासेन कविर्भवेत् ॥ ७३ ॥

73. When having firmly closed the glottis by the proper yogic method, and contemplating on the goddess Kundalini, he drinks (the moon fluid of immortality), he becomes a sage or poet within six months.

काकचंच्वा पिबेद्वायुं सन्ध्ययोरुभयोरपि ।
कुण्डलिन्या मुखे ध्यात्वा क्षयरोगस्य शान्तये ॥ ७४ ॥

74. When he drinks the air through the crow-bill, both in the morning and the evening twilight, contemplating that it goes to the mouth of the Kundalini, consumption of the lungs (phthisis) is cured.

अहर्निशं पिबेद्योगी काकचंच्वा विचक्षणः ।
पिबेत्प्राणानिलं तस्य रोगाणां संक्षयो भवेत् ॥
दूरश्रुतिर्दूरदृष्टिस्तथा स्याद्दर्शनं खलु ॥ ७५ ॥

75. When the wise Yogi drinks the fluid day and night through the crow-beak, his diseases are destroyed : he acquires certainly the powers of clairaudience and clairvoyance.

दन्तैर्दन्तान्समापीड्य पिबेद्वायुं शनैः शनैः ।
ऊर्ध्वजिह्वः सुमेधावी मृत्युं जयति सोचिरात् ॥ ७६ ॥

76. When firmly closing the teeth (by pressing the upper on the lower jaw), and placing the tongue upwards, the wise Yogi drinks the fluid very slowly, within a short period he conquers death.

षण्मासमात्रमभ्यासं यः करोति दिने दिने ।
सर्वपापविनिर्मुक्तो रोगान्नाशयते हि सः ॥ ७७ ॥

77. One, who daily continues this exercise for six months only, is freed from all sins, and destroys all diseases.

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संवत्सरकृताऽभ्यासाद्भैरवो भवति ध्रुवम् ।
अणिमादिगुणाँल्लब्ध्वा जितभूतगणः स्वयम् ॥ ७८ ॥

78. If he continues this exercise for a year, he becomes a Bhairava; he obtains the powers of *animâ* &c., and conquers all elements and the elementals.

रसनामूर्ध्वगां कृत्वा क्षणार्धं यदि तिष्ठति ।
क्षणेन मुच्यते योगी व्याधिमृत्युजरादिभिः ॥ ७९ ॥

79. If the Yogi can remain for half a second with his tongue drawn upwards, he becomes free from disease, death, and old age.

रसनां प्राणसंयुक्तां पीड्यमानां विचिंतयेत् ।
न तस्य जायते मृत्युः सत्यं सत्यं मयोदितम् ॥ ८० ॥

80. Verily, verily, I tell you the truth that the person never dies who contemplates by pressing the tongue, combined with the vital fluid or Prâṇa.

एवमभ्यासयोगेन कामदेवो द्वितीयकः ।
न क्षुधा न तृषा निद्रा नैव मूर्च्छा प्रजायते ॥ ८१ ॥

81. Through this exercise and Yoga, he becomes like a Kâmadeva, without a rival. He feels neither hunger, nor thirst, nor sleep, nor swoon.

अनेनैव विधानेन योगीन्द्रोऽवनिमण्डले ।
भवेत्स्वच्छन्दचारी च सर्वापत्परिवर्जितः ॥ ८२ ॥

82. Acting upon these methods the great Yogi becomes in the world perfectly independent; and freed from all obstacles, he can go everywhere.

न तस्य पुनरावृत्तिर्मोदते ससुरैरपि ।
पुण्यपापैर्न लिप्येत एतदाचरणेन सः ॥ ८३ ॥

83. By practising thus, he is never reborn, nor is tainted by virtue and vice, but enjoys (for ages) with the gods.

The postures.

चतुरशीत्यासनानि सन्ति नानाविधानि च ।
तेभ्यश्चतुष्कमादाय मयोक्तानि ब्रवीम्यहम् ॥
सिद्धासनं ततः पद्मासनञ्चोग्रं च स्वस्तिकम् ॥ ८४ ॥

84. There are eighty-four postures, of various modes. Out of them, four ought to be adopted, which I mention below:—I, Siddhâsana; 2, Padmâsana; 3, Ugrâsana; 4, Svastikâsana.

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1.—*Siddhâsana.*

योनिं संपीड्य यत्नेन पादमूलेन साधकः ।
मेढ्रोपरि पादमूलं विन्यसेद्योगवित्सदा ॥
ऊर्ध्वं निरीक्ष्य भ्रूमध्यं निश्चलः संयतेन्द्रियः ।
विशेषोऽवक्रकायश्च रहस्युद्वेगवर्जितः ॥
एतत्सिद्धासनं ज्ञेयं सिद्धानां सिद्धिदायकम् ॥ ८५ ॥

85. The Siddhâsana that gives success to the practitioner is as follows:—Pressing with care by the heel the *yoni*, the other heel the Yogi should place on the *lingam*; he should fix his gaze upwards on the space between the two eyebrows, should be steady, and restrain his senses. His body particularly must be straight and without any bend. The place should be a retired one, without any noise.

येनाभ्यासवशाच्छीघ्रं योगनिष्पत्तिमाप्नुयात् ।
सिद्धासनं सदा सेव्यं पवनाभ्यासिना परम् ॥ ८६ ॥

86. He who wishes to attain quick consummation of Yoga, by exercise, should adopt the Siddhâsana posture, and practise regulation of the breath.

येन संसारमुत्सृज्य लभते परमां गतिम् ।
नातः परतरं गुह्यमासनं विद्यते भुवि ॥
येनानुध्यानमात्रेण योगी पापाद्विमुच्यते ॥ ८७ ॥

87. Through this posture the Yogi, leaving the world, attains the highest end and throughout the world there is no posture more secret than this. By assuming and contemplating in this posture, the Yogi is freed from sin.

2.—*The Padmâsana.*

उत्तानौ चरणौ कृत्वा ऊरुसंस्थौ प्रयत्नतः ।
ऊरुमध्ये तथोत्तानौ पाणी कृत्वा तु तादृशौ ॥
नासाग्रे विन्यसेद्दृष्टिं दन्तमूलञ्च जिह्वया ।
उत्तोल्य चिबुकं वक्ष उत्थाप्य पवनं शनैः ॥
यथाशक्त्या समाकृष्य पूरयेदुदरं शनैः ।
यथा शक्त्यैव पश्चात्तु रेचयेदविरोधतः ॥
इदं पद्मासनं प्रोक्तं सर्वव्याधिविनाशनम् ॥ ८८ ॥

88. I describe now the Padmâsana which wards off (or cures) all diseases:—Having crossed the legs, carefully place the feet on the opposite thighs (*i.e.*, the left foot on the right thigh, and *vice versa*); cross both the hands and place them similarly on the thighs; fix the sight on the

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tip of the nose; pressing the tongue against the root of the teeth, (the chin should be elevated, the chest expanded) then draw the air slowly, fill the chest with all your might, and expel it slowly, in an unobstructed stream.

दुर्लभं येन केनापि धीमता लभ्यते परम् ॥ ८९ ॥

89. It cannot be practised by everybody; only the wise attains success in it.

अनुष्ठाने कृते प्राणः समश्चलति तत्क्षणात् ।
भवेदभ्यासने सम्यक्साधकस्य न संशयः ॥ ९० ॥

90. By performing and practising this posture, undoubtedly the vital airs of the practitioner at once become completely equable, and flow harmoniously through the body.

पद्मासने स्थितो योगी प्राणापानविधानतः ।
पूरयेत्स विमुक्तः स्यात्सत्यं सत्यं वदाम्यहम् ॥ ९१ ॥

91. Sitting in the Padmâsana posture, and knowing the action of the *Práṇa* and *Apána*, when the Yogi performs the regulation of the breath, he is emancipated. I tell you the truth. Verily, I tell you the truth.

3.—*The Ugrâsana.*

प्रसार्य चरणद्वन्द्वं परस्परमसंयुतम् ।
स्वपाणिभ्यां दृढं धृत्वा जानूपरि शिरो न्यसेत् ॥
आसनोग्रमिदं प्रोक्तं भवेदनिलदीपनम् ।
देहावसानहरणं पश्चिमोत्तानसंज्ञकम् ॥
य एतदासनं श्रेष्ठं प्रत्यहं साधयेत्सुधीः ।
वायुः पश्चिममार्गेण तस्य सञ्चरति ध्रुवम् ॥ ९२ ॥

92. Stretch out both the legs and keep them apart; firmly take hold of head by the hands, and place them on the knees. This is called Ugrâsana (the stern-posture), it excites the motion of the air, destroys the dullness and uneasiness of the body, and is also called *Paschima-uttâna* (the posterior crossed posture.) That wise man who daily practises this noble posture can certainly induce the flow of the air *per viam posteriori.*

एतदभ्यासशीलानां सर्वसिद्धिः प्रजायते ।
तस्माद्योगी प्रयत्नेन साधयेत्सिद्धमात्मनः ॥ ९३ ॥

93. Those who practise this obtain all the *siddhis*; therefore, those, desirous of attaining powers, should practise this diligently.

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गोपनीयं प्रयत्नेन न देयं यस्य कस्यचित् ।
येन शीघ्रं मरुत्सिद्धिर्भवेद् दुःखौघनाशिनी ॥ ९४ ॥

94. This should be kept secret with the greatest care, and not be given to anybody and everybody. Through it, *váyu-siddhi* is easily obtained, and it destroys a multitude of miseries.

4.—*The svastikâsana.*

जानूर्वोरन्तरे सम्यग्धृत्वा पादतले उभे ।
समकायः सुखासीनः स्वस्तिकं तत्प्रचक्षते ॥ ९५ ॥

95. Place the soles of the feet completely under the thighs, keep the body straight, and sit at ease. This is called the Svastikâsana.

अनेन विधिना योगी मारुतं साधयेत्सुधीः ।
देहे न क्रमते व्याधिस्तस्य वायुश्च सिद्ध्यति ॥ ९६ ॥

96. In this way, the wise Yogi should practise the regulation of the air. No disease can attack his body, and he obtains *váyu siddhi.*

सुखासनमिदं प्रोक्तं सर्वदुःखप्रणाशनम् ।
स्वस्तिकं योगिभिर्गोप्यं स्वस्तीकरणमुत्तमम् ॥ ९७ ॥

97. This is also called the Sukhâsana, the easy posture. This health-giving, good Svastikâsana should be kept secret by the Yogi.

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CHAPTER IV.

Yoni-Mudrâ. The Sacred Drink of the Kaulas.

आदौ पूरक योगेन स्वाधारे पूरयेन्मनः ।
गुदमेढ्रान्तरे योनिस्तामाकुंच्य प्रवर्तते ॥ १ ॥

FIRST with a strong inspiration fix the mind in the *ádhár* lotus. Then engage in contracting the Yoni, which is situated in the perineal space.

ब्रह्मयोनिगतं ध्यात्वा कामं कन्दुकसन्निभम् ।
सूर्य्यकोटि प्रतीकाशं चन्द्रकोटिसुशीतलम् ॥
तस्योर्ध्वं तु शिखासूक्ष्मा चिद्रूपा परमाकला ।
तया सहितमात्मानमेकीभूतं विचिन्तयेत् ॥ २ ॥

2. There let him contemplate that the God of Love resides in that Brahma Yoni and that he is beautiful like Bandhuk flower (*Pentapetes Phœnicia*)—brilliant as tens of millions of suns, and cool as tens of millions of moons. Above this (Yoni) is a very small and subtle flame, whose form is intelligence. Then let him imagine that a union takes place there between himself and that flame (the Śiva and Śakti).

गच्छति ब्रह्ममार्गेण लिंगत्रयक्रमेण वै ।
अमृतं तद्धि स्वर्गस्थं परमानन्दलक्षणम् ॥
श्वेतरक्तं तेजसाढ्यं सुधाधाराप्रवर्षिणम् ।
पीत्वा कुलामृतं दिव्यं पुनरेव विशेत्कुलम् ॥ ३ ॥

3. (Then imagine that)—There go up through the Sushumnâ vessel, the three bodies in their due order (*i.e.*, the etheric, the astral and the mental bodies). There is emitted in every chakra the nectar, the characteristic of which is great bliss. Its colour is whitish rosy (pink), full of splendour, showering down in jets the immortal fluid. Let him drink this wine of immortality which is divine, and then again enter the Kulâ (*i.e.*, perineal space.)

Note.—While these subtle bodies go up, they drink at every stage this nectar, called Kulâmrita.

पुनरेव कुलं गच्छेन्मात्रायोगेन नान्यथा ।
सा च प्राणसमाख्याता ह्यस्मिंस्तन्त्रे मयोदिता ॥ ४ ॥

4. Then let him go again to the Kulâ through the practice of *mátrá Yoga* (*i.e.*, prâṇâyâma.) This Yoni has been called by me in the Tantras as equal to life.

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पुनः प्रलीयते तस्यां कालाग्न्यादिशिवात्मकम् ।
योनिमुद्रा परा ह्येषा बन्धस्तस्याः प्रकीर्तितः ।
तस्यास्तु बन्धमित्रेण तन्नास्ति यन्न साधयेत् ॥ ५ ॥

5. Again let him be absorbed in that Yoni, where dwells the fire of death—the nature of Shiva, &c. Thus has been described by me the method of practising the great Yoni-Mudrâ. From success in its practice, there is nothing which cannot be accomplished.

छिन्नरूपास्तु ये मन्त्राः कीलिताः स्तंभिताश्च ये ।
दग्धा मन्त्राः शिखाहीना मलिनास्तु तिरस्कृताः ॥
मन्दा बालास्तथा वृद्धाः प्रौढा यौवनगर्विताः ।
अरिपक्षे स्थिता ये च निर्वीर्याः सत्त्ववर्जिताः ।
तथा सत्त्वेन हीनाश्च खण्डिताः शतधाकृताः ॥
विधानेन च संयुक्ताः प्रभवन्त्यचिरेण तु ।
सिद्धिमोक्षप्रदाः सर्वे गुरुणा विनियोजिताः ॥
दीक्षयित्वा विधानेन अभिषिच्य सहस्रधा ।
ततो मंत्राधिकारार्थमेषा मुद्रा प्रकीर्तिता ॥ ६ ॥

6. Even those mantras which are deformed (chhinna) or paralyzed (Kilita), scorched (stambhita) by fire, or whose flame has become attenuated, or which are dark, and ought to be abandoned, or which are evil, or too old, or which are proud of their budding youth, or have gone over to the side of the enemy, or weak and essenceless without vitality; or which have been divided into hundreds of parts, even they become fertile through time and method. All these can give powers and emancipation when properly given to the disciple by the Guru, after having initiated him according to proper rites, and bathed him a thousand times. This Yoni-mudrâ has been described, in order that the student may deserve (to be initiated into the mysteries of) and receive the mantras.

ब्रह्महत्यासहस्राणि त्रैलोक्यमपि घातयेत् ।
नासौ लिप्यति पापेन योनिमुद्रानिबन्धनात् ॥ ७ ॥

7. He who practises Yoni-Mudrá is not polluted by sin, were he to murder a thousand Brâhmanas or kill all the inhabitants of the three worlds:—

गुरुहा च सुरापी च स्तेयी च गुरुतल्पगः ।
एतैः पापैर्न बध्येत योनिमुद्रानिबन्धनात् ॥ ८ ॥

8. Were he to kill his teacher or drink wine or commit theft, or violate the bed of his preceptor, he is not stained by these sins also, by virtue of this mudrâ.

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तस्मादभ्यासनं नित्यं कर्तव्यं मोक्षकांक्षिभिः ।
अभ्यासाज्ज्ञाय ते सिद्धिरभ्यासान्मोक्षमाप्नुयात् ॥ ९ ॥

9. Therefore, those who wish for emancipation should *practise* this daily. Through *practice* (*abhyâsa*), success is obtained; through practice one gains liberation.

संविदं लभतेऽभ्यासाद्योगोऽभ्यासात्प्रवर्तते ।
मुद्राणां सिद्धिरभ्या सादभ्यासाद्वायुसाधनम् ॥
कालवञ्चनमभ्यासात्तथा मृत्युञ्जयो भवेत् ॥ १० ॥

10. Perfect consciousness is gained through *practice*. Yoga is attained through *practice*; success in Mudrâs comes by *practise*; through *practice* is gained success in práṇáyáma. Death can be cheated of its prey through *practice*, and man becomes the conqueror of death by *practice*.

वाक्सिद्धिः कामचारित्वं भवेदभ्यासयोगतः ॥
योनिमुद्रा परं गोप्या न देया यस्य कस्यचित् ।
सर्वथा नैव दातव्या प्राणैः कण्ठगतैरपि ॥ ११ ॥

11. Through *practice* one gets the power of *vách* (prophecy), and the power of going everywhere, through mere exertion of will. This Yoni-mudrâ should be kept in great secrecy, and not be given to everybody. Even when threatened with death, it should not be revealed or given to others.

The Awakening of Kuṇḍalini.

अधुना कथयिष्यामि योगसिद्धिकरं परम् ।
गोपनीयं सुसिद्धानां योगं परमदुर्लभम् ॥ १२ ॥

12. Now I shall tell you the best means of attaining success in Yoga. The practitioners should keep it secret. It is the most inaccessible Yoga.

सुप्ता गुरुप्रसादेन यदा जागर्ति कुण्डली ।
तदा सर्वाणि पद्मानि भिद्यन्ते ग्रन्थयोऽपि च ॥ १३ ॥

13. When the sleeping goddess Kuṇḍalini is awakened, through the grace of Guru, then all the lotuses and the bonds are readily pierced through and through.

तस्मात्सर्वप्रयत्नेन प्रबोधयितुमीश्वरीम् ।
ब्रह्मरन्ध्रमुखे सुप्तां मुद्राभ्यासं समाचरेत् ॥ १४ ॥

14. Therefore, in order that the goddess, who is asleep in the mouth of the Brahmarandhra (the innermost hollow of Sushumnâ) be awakened, the Mudrâs should be practised with the greatest care.

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महामुद्रा महाबन्धो महावेधश्च खेचरी ।
जालंधरो मूलबंधो विपरीतकृतिस्तथा ॥
उड्डानं चैव वज्रोणी दशमे शक्तिचालनम् ।
इदं हि मुद्रादशकं मुद्राणामुत्तमोत्तमम् ॥ १५ ॥

15. Out of the many Mudrâs, the following ten are the best:—(1) Mahâmudrâ, (2) Mahâbandha, (3) Mahâvedha, (4) Khechari, (5) Jâlandhar, (6) Mulabandha, (7) Viparítkaraṇa, (8) Uḍḍana, (9) Vajrondi, and (10) Shaktichâlana.

अथ महामुद्राकथनम् ।
महामुद्रां प्रवक्ष्यामि तन्त्रेऽस्मिन्मम वल्लभे ।
यां प्राप्य सिद्धाः सिद्धिं च कपिलाद्याः पुरागताः ॥ १६ ॥

16. My dearest, I shall now describe to you the Mahâmudrâ, from whose knowledge the ancient sages Kapila and others obtained success in Yoga.

(1.)—*Mahâ-Mudrâ.*

अपसव्येन संपीड्य पादमूलेन सादरम् ।
गुरूपदेशतो योनिं गुदमेढ्रान्तरालगाम् ॥
सव्यं प्रसारितं पादं धृत्वा पाणियुगेन वै ।
नवद्वाराणि संयम्य चिबुकं हृदयोपरि ॥
चित्तं चित्तपथे दत्त्वा प्रभवेद्वायुसाधनम् ।
महामुद्राभवेदेषा सर्वतन्त्रेषु गोपिता ॥
वामाङ्गेन समभ्यस्य दक्षाङ्गेनाभ्यसेत्पुनः
प्राणायामं समं कृत्वा योगी नियतमानसः ॥ १७ ॥

17. In accordance with the instructions of the Guru, press gently the perineum with the heel of the left foot. Stretching the right foot out, hold it fast by the two hands. Having closed the nine gates (of the body), place the chin on the chest. Then concentrate the vibrations of the mind and inspire air and retain it by kumbhaka (so long as one can comfortably keep it). This is the Mahâmudrâ, held secret in all the Tantras. The steady-minded Yogi, having practised it on the left side, should then practise it on the right side; and in all cases must be firm in prâṇâyâma —the regulation of his breath.

अनेन विधिना योगी मन्दभाग्योपि सिध्यति ।
सर्वासामेव नाडीनां चालनं बिन्दुमारणम् ॥
जीवनन्तु कषायस्य पातकानां विनाशनम् ।
सर्वरोगोपशमनं जठराग्निविवर्धनम् ॥

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वपुषा कान्तिममलां जरामृत्युविनाशनम् ।
वांछितार्थफलं सौख्यमिन्द्रियाणाञ्च मारणम् ॥
एतदुक्तानि सर्वाणि योगारूढस्य योगिनः ।
भवेदभ्यासतोऽवश्यं नात्र कार्या विचारणा ॥ १८ ॥

18. In this way, even the most unfortunate Yogi might obtain success. By this means all the vessels of the body are roused and stirred into activity; the life is increased and its decay is checked, and all sins are destroyed. All diseases are healed, and the gastric fire is increased. It gives faultless beauty to the body, and destroys decay and death. All fruits of desires and pleasures are obtained, and the senses are conquered. The Yogi fixed in meditation acquires all the above-mentioned things, through practice. There should be no hesitation in doing so.

गोपनीया प्रयत्नेन मुद्रेयं सुरपूजिते ।
यां तु प्राप्य भवाम्भोधेः पारं गच्छन्ति योगिनः ॥ १९ ॥

19. O ye worshipped of the gods! know that this Mudrâ is to be kept secret with the greatest care. Obtaining this, the Yogi crosses the ocean of the world.

मुद्रा कामदुघा ह्येषा साधकानां मयेदिता ।
गुप्ताचारेण कर्तव्या न देया यस्य कस्यचित् ॥ २० ॥

20. This Mudrâ, described by me, is the giver of all desires to the practitioner; it should be practised in secrecy, and ought never to be given to everybody.

(2).—*Mahâ-Bandha.*

अथ महाबन्धकथनम् ।

ततः प्रसारितः पादो विन्यस्य तमुरूपरि ।
गुदयोनिं समाकुंच्य कृत्वा चापानमूर्ध्वगम् ।
योजयित्वा समानेन कृत्वा प्राणमधोमुखम् ॥
बन्धयेदूर्ध्वगत्यर्थं प्राणापानेन यः सुधीः ।
कथितोऽयं महाबन्धः सिद्धिमार्गप्रदायकः ।
नाडीजालाद्रसव्यूहो मूर्धानं याति योगिनः ॥
उभाभ्यां साधयेत्पद्भ्यामेकै सुप्रयत्नतः ॥ २१ ॥

21. Then (after Mâhamudrá), having extended the (right) foot, place it on the (left) thigh; contract the perineum, and draw the *apâna vâyu* upwards and join it with the *samâna vâyu*; bend the *prâna vâyu* downwards, and then let the wise Yogi bind them in trinity in the navel (*i.e.* the *prâna* and the *apâna* should be joined with the *Samâna* in the navel.)

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I have told you now the Mahâbandha, which shows the way to emancipation. By this, all the fluids in the vessels of the body of the Yogi are propelled towards the head. This should be practised with great care, alternately with both feet.

भवेदभ्यासतो वायुः सुषुम्नां मध्यसङ्गतः ।
अनेन वपुषः पुष्टिर्दृढबन्धोऽस्थिपंजरे ॥
संपूर्णहृदयो योगी भवत्येतानि योगिनः ।
बन्धेनानेन योगीन्द्रः साधयेत्सर्वमीप्सितम् ॥ २२ ॥

22. Through this practice, the wind enters the middle channel of the Sushumnâ, the body is invigorated by it, the bones are firmly knitted, the heart of the Yogi becomes full (of cheerfulness). By this Bandha, the great Yogi accomplishes all his desires.

(3.)—*Mahâ-Vedha.*

अथ महावेधकथनम् ।
अपानप्राणयोरैक्यं कृत्वा त्रिभुवनेश्वरि ।
महावेधस्थितो योगी कुक्षिमापूर्य वायुना ।
स्फिचौ संताडयेद्धीमान्वेधोऽयं कीर्तितो मया ॥ २३ ॥

23. O goddess of the three worlds! when the Yogi, while performing the Mahâbandha, causes the union of the *prâna* and *apâna vâyus* and filling in the viscera with air drives it slowly towards the nates, it is called Mahâvedha.

वेधेनानेन संविध्य वायुना योगिपुंगवः ।
ग्रंथिं सुषुम्णामार्गेण ब्रह्मग्रंथिं भिनत्त्यसौ ॥ २४ ॥

24. The best of the Yogis having, through the help of the *vâyu*, pierced with this perforator the knot which is in the path of Sushumnâ, should then pierce the knot of Brahma.

यः करोति सदाभ्यासं महावेधं सुगोपितम् ।
वायुसिद्धिर्भवेत्तस्य जरामरणनाशिनी ॥ २५ ॥

25. He who practises this Mahâvedha with great secrecy, obtains *vâyu-siddhi* (success over the wind). It destroys decay and death.

चक्रमध्ये स्थिता देवाः कम्पन्ति वायुताडनात् ।
कुण्डल्यपि महामाया कैलासे सा विलीयते ॥ २६ ॥

26. The gods residing in the chakras tremble owing to the gentle influx and eflux of air in prâṇâyâma; the great goddess, Kuṇḍali Mahâ Mâyâ, is also absorbed in the mount Kailâsa.

महामुद्रामहाबन्धौ निष्फलौ वेधवर्जितौ ।
तस्माद्योगी प्रयत्नेन करोति त्रितयं क्रमात् ॥ २७ ॥

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27. The Mahâmudra and Mahâbandha become fruitless if they are not followed by Mahâ-vedha; therefore, the Yogi should practise all these three successively with great care.

एतत्त्रयं प्रयत्नेन चतुर्वारं करोति यः ।
षण्मासाभ्यन्तरं मृत्युं जयत्येव न संशयः ॥ २८ ॥

28. He who practises these three daily four times with great care, undoubtedly conquers death within six months.

एतत्त्रयस्य माहात्म्यं सिद्धो जानाति नेतरः ।
यज्ज्ञात्वा साधकाः सर्वे सिद्धिं सम्यग्लभन्ति वै ॥ २९ ॥

29. Only the siddha knows the importance of these three and no one else; knowing these, the practitioner obtains all success.

गोपनीया प्रयत्नेन साधकैः सिद्धिमीप्सुभिः ।
अन्यथा च न सिद्धिः स्यान्मुद्राणामेष निश्चयः ॥ ३० ॥

30. This should be kept in great secrecy by the practitioner desirous of obtaining power; otherwise, it is certain that the coveted powers can never be obtained through the practice of Mudrâs.

(4.)—*Khechari.*

अथ खेचरीमुद्राकथनम् ।
भ्रुवोरन्तर्गतां दृष्टिं विधाय सुदृढां सुधीः ।
उपविश्यासने वज्रे नानोपद्रववर्जितः ॥
लम्बिकोर्ध्वं स्थिते गर्ते रसनां विपरीतगाम् ।
संयोजयेत्प्रयत्नेन सुधाकूपे विचक्षणः ।
मुद्रैषा खेचरी प्रोक्ता भक्तानामनुरोधतः ॥ ३१ ॥

31. The wise Yogi, sitting in *vajrâsana* posture, in a place free from all disturbance, should firmly fix his gaze on the spot in the middle of the two eyebrows,; and reversing the tongue backwards, fix it in the hollow under the epi-glottis, placing it with great care on the mouth of the well of nectar, (*i.e.* closing up the air passage). This mudrâ, described by me at the request of my devotees, is the Khechari-Mudrâ.

सिद्धीनां जननी ह्येषा मम प्राणाधिकप्रिया ।
निरन्तरकृताभ्यासात्पीयूषं प्रत्यहं पिबेत् ॥
तेन विग्रहसिद्धिः स्यान्मृत्युमातङ्गकेसरी ॥ ३२ ॥

32. O, my beloved! know thi[illegible]he source of all success, always practising it [illegible] this he obtains *vigra*[illegible]elephant

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अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपिवा ।
खेचरी यस्य शुद्धा तु स शुद्धो नात्र संशयः ॥ ३३ ॥

33. Whether pure or impure, in whatever condition one may be, if success be obtained in Khechari, he becomes pure. There is no doubt of it.

क्षणार्धं कुरुते यस्तु तीर्त्वा पापमहार्णवम् ।
दिव्यभोगान्प्रभुक्त्वा च सत्कुले स प्रजायते ॥ ३४ ॥

34. He who practises it even for a moment crosses the great ocean of sins, and having enjoyed the pleasures of Deva-world is born into a noble family.

मुद्रैषा खेचरी यस्तु स्वस्थचित्तो ह्यतन्द्रितः ।
शतब्रह्मगतेनापि क्षणार्धं मन्यते हि सः ॥ ३५ ॥

35. He who practises this Khechari-Mudrâ calmly and without laziness counts as seconds the period of hundred Brahmâs.

गुरूपदेशतो मुद्रां येा वेत्ति खेचरीमिमाम् ।
नानापापरतो धीमान् स याति परमां गतिम् ॥ ३६ ॥

36. He knows this Khechari-Mudrâ according to the instructions of his Guru, obtains the highest end, though immersed in great sins.

सा प्राणसदृशी मुद्रा यस्मिन्कस्मिन्न दीयते ।
प्रच्छाद्यते प्रयत्नेन मुद्रेयं सुरपूजिते ॥ ३७ ॥

37. O, ye adored of gods! this Mudrâ, dear as life, should not be given to everybody; it should be kept concealed with great care.

(5.)—*Jâlandhara.*

अथ जालन्धरबन्ध ।
बद्धागलशिराजालं हृदये चिबुकं न्यसेत् ।
बन्धोजालन्धरः प्रोक्तो देवानामपि दुर्लभः ॥
नाभिस्थवह्निर्जन्तूनां सहस्रकमलच्युतम् ।
पिबेत्पीयूषविस्तारं तदर्थं बन्धयेदिमम् ॥ ३८ ॥

38. Having contracted the muscles of the throat press the chin on the breast. This is said to be the Jâlandhara-Mudrâ. Even gods reckon it as inestimable. The fire in the region of the navel (*i.e.*, the gastric juice) drinks the nectar which exudes out of the thousand-petalled lotus. [In order to pr[illegible]tar to be thus consumed], he should practise this B[illegible]

39. Through this Bandha, the wise Yogi himself drinks the nectar, and, obtaining immortality, enjoys the three-worlds.

जालन्धरो बन्ध एष सिद्धानां सिद्धिदायकः ।
अभ्यासः क्रियते नित्यं योगिना सिद्धिमिच्छता ॥ ४० ॥

40. This Jâlandhara-Bandha is the giver of success to the practitioner; the Yogi desirous of success should practise it daily.

(6.)—*Mula-Bandha.*

अथ मूलबन्धः ।
पादमूलेन संपीड्य गुदमार्गं सुयन्त्रितम् ।
बलादपानमाकृष्य क्रमादूर्ध्वं सुचारयेत् ।
कल्पितोऽयं मूलबन्धो जरामरणनाशनः ॥ ४१ ॥

41. Pressing well the anus with the heel, forcibly draw upwards the *apâna vâyu* slowly by practice. This is described as the Mula-Bandha—the destroyer of decay and death.

अपानप्राणयोरैक्यं प्रकरोत्यधिकल्पितम् ।
बन्धेनानेन सुतरां योनिमुद्रा प्रसिद्ध्यति ॥ ४२ ॥

42. If, in the course of the practice of this Mudrâ, the Yogi can unite the *apâna* with the *prâna vâyu*, then it becomes of course the Yoni-Mudrâ.

सिद्धायां योनिमुद्रायां किं न सिध्यति भूतले ।
बन्धस्यास्य प्रसादेन गगने विजितालसः ॥
पद्मासने स्थितो योगी भुवमुत्सृज्य वर्तते ॥ ४३ ॥

43. He who has accomplished Yoni-Mudrâ, what can he not accomplish in this world. Sitting in the *padmâsana* posture, free from idleness, the Yogi, leaving the ground, moves through the air, by virtue of this Mudrâ.

सुगुप्ते निर्जने देशे बन्धमेनं समभ्यसेत् ।
संसारसागरं तर्तुं यदीच्छेद्योगि पुंगवः ॥ ४४ ॥

44. If the wise Yogi is desirous of crossing the ocean of the world, let him practise this Bandha in secret, in a retired place.

(7.) *Viparit-karaṇa.*

अथ विपरीतकरणी मुद्रा ।
भूतले स्वशिरोदत्त्वा खे नयेच्चरणद्वयम् ।
विपरीतकृतिश्चैषा सर्वतन्त्रेषु गोपिता ॥ ४५ ॥

45. Putting the head on the ground, let him stretch out his legs upwards, moving them round and round. This is *Viparit-karaṇa*, kept secret in all the Tantras.

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एतद्यः कुरुते नित्यमभ्यासं याममात्रतः ।
मृत्युं जयति स योगी प्रलये नापि सीदति ॥ ४६ ॥

46. The Yogi who practises it daily for three hours, conquers death, and is not destroyed even in the Pralaya.

कुरुतेऽमृतपानं यः सिद्धानां समतामियात् ।
स सेव्यः सर्वलोकानां बन्धमेनं करोति यः ॥ ४७ ॥

47. He who drinks nectar becomes equal to Siddhas; he who practises this Bandha becomes an adept among all creatures.

(8.)—*Uḍḍâna-bandha.*

नाभेरूर्ध्वमधश्चापि तानं पश्चिममाचरेत् ।
उड्डयानबंध एष स्यात्सर्वदुःखौघनाशनः ॥
उदरे पश्चिमं तानं नाभेरूर्ध्वं तु कारयेत् ।
उड्डानाख्योऽत्र बन्धोयं मृत्युमातङ्गकेसरी ॥ ४८ ॥

48. When the intestines above and below the navel are brought to the left side, it is called Uḍḍâna-Bandha—the destroyer of all sins and sorrows. The left side viscera of the abdominal cavity should be brought above the navel. This is Uḍḍana-Bandha, the lion of the elephant of death.

नित्यं यः कुरुते योगी चतुर्वारं दिने दिने ।
तस्य नाभेस्तु शुद्धिः स्याद्येन सिद्धो भवेन्मरुत् ॥ ४९ ॥

49. The Yogi, who always practises it four times a day, purifies thereby his navel, through which the winds are purified.

षण्मासमभ्यसन्योगी मृत्युं जयति निश्चितम् ।
तस्योदराग्निर्ज्वलति रसवृद्धिः प्रजायते ॥ ५० ॥

50. By practising it for six months, the Yogi certainly conquers death; the gastric fire is kindled, and there takes place an increase of the fluids of the body.

अनेन सुतरां सिद्धिर्विग्रहस्य प्रजायते ।
रोगाणां संक्षयश्चापि योगिनो भवति ध्रुवम् ॥ ५१ ॥

51. Through this, consequently, the *vigrahasiddhi* is also obtained. All the diseases of the Yogi are certainly destroyed by it.

गुरोर्लब्ध्वा प्रयत्नेन साधयेत्तु विचक्षणः ।
निर्जने सुस्थिते देशे बन्धं परम दुर्लभम् ॥ ५२ ॥

52. Having learnt the method from the Guru, the wise Yogi should practise it with great care. This most inacessible Mudrâ should be practised in a retired and undisturbed place.

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(10.)—*Shakti-châlan.*

अथ शक्तिचालनमुद्रा ।
आधारकमले सुप्तां चालयेत्कुण्डलीं दृढाम् ।
अपानवायुमारुह्य बलादाकृष्य बुद्धिमान् ।
शक्तिचालनमुद्रेयं सर्वशक्तिप्रदायिनी ॥ ५३ ॥

53. Let the wise Yogi forcibly and firmly draw up the goddess Kuṇḍali sleeping in the *âdhâr* lotus, by means of the *apâna vâyu*. This is Shakti-Châlan Mudrâ, the giver of all powers.

शक्तिचालनमेवं हि प्रत्यहं यः समाचरेत् ।
आयुर्वृद्धिर्भवेत्तस्य रोगाणां च विनाशनम् ॥ ५४ ॥

54. He who practises this Shakti-Châlan daily, gets increase of life and destruction of diseases.

विहाय निद्रा भुजगी स्वयमूर्ध्वे भवेत्खलु ।
तस्मादभ्यासनं कार्यं योगिना सिद्धिमिच्छता ॥ ५५ ॥

55. Leaving sleep, the serpent (*i.e.* the Kuṇḍali) herself goes up; therefore let the Yogi desirous of power practise this.

यः करोति सदाभ्यासं शक्तिचालनमुत्तमम् ।
येन विग्रहसिद्धिः स्यादणिमादिगुणप्रदा ।
गुरूपदेशविधिना तस्य मृत्युभयं कुतः ॥ ५६ ॥

56. He who practises always this best Shakti-Châlan according to the instructions of his guru, obtains the *vigraha-siddhi*, which gives the powers of *animâ*, etc., and has no fear of death.

मुहूर्तद्वयपर्यन्तं विधिना शक्तिचालनम् ।
यः करोति प्रयत्नेन तस्य सिद्धिरदूरतः ।
युक्तासनेन कर्तव्यं योगिभिः शक्तिचालनम् ॥ ५७ ॥

57. He who practises the Shakti-Châlan properly for two seconds, and with care, is very near to success. This Mudrâ should be practised by the Yogi in the proper posture.

एतत्तुमुद्रादशकं न भूतं न भविष्यति ।
एकैकाभ्यासने सिद्धिः सिद्धो भवति नान्यथा ॥ ५८ ॥

58. These are the ten Mudrâs whose equal there never was nor ever shall be: through the practice of any one of them, a person becomes a siddha and obtains success.

इति श्रीशिवसंहितायां हरगौरीसंवादे मुद्राकथनं नाम चतुर्थपटलः समाप्तः ॥ ४ ॥

[Vajroṇḍi Mudrâ described in this chapter in the original is omitted here, as it is an obscene practice indulged in by low class Tantrists, Translator.]

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CHAPTER V.

अथ पञ्चमः पटलः ॥

श्री देव्युवाच ॥ ब्रूहि मे वाक्यमीशान परमार्थधियं प्रति ।
ये विघ्नाः सन्ति लोकानां वद मे प्रिय शङ्कर ॥ १ ॥

Pârvati.—O Lord, O beloved Shankar! tell me, for the sake of those whose minds search after the supreme end, *the obstacles and the hindances to Yoga.*

ईश्वर उवाच ॥ शृणु देवि प्रवक्ष्यामि यथा विघ्नाः स्थिताः सदा ।
मुक्तिं प्रति नराणाञ्च भोगः परमबन्धनः ॥ २ ॥

2. *Śiva.*—Hear, O Goddess! I shall tell thee, all the obstacles that stand in the path of Yoga. For the attainment of emancipation, enjoyments (*bhoga*) are the greatest of all impediments.

Bhoga (enjoyment).

अथ भोगरूपयोगविघ्नकथनम् ।
नारी शय्यासनं वस्त्रं धनमस्य विडम्बनम् ।
ताम्बूलंभक्ष्ययानानि राज्यैश्वर्यविभूतयः ।
हैमं रौप्यं तथा ताम्रं रत्नञ्चागुरुधेनवः ।
पाण्डित्यं वेदशास्त्राणि नृत्यं गीतं विभूषणम् ।
वंशी वीणा मृदङ्गाश्च गजेन्द्राश्वाश्ववाहनम् ।
दारापत्यानि विषया विघ्ना एते प्रकीर्तिताः ।
भोगरूपा इमे विघ्ना धर्मरूपानिमाञ्छृणु ॥ ३ ॥

3. Women, beds, seats, dresses, and riches are obstacles to Yoga. Betels, dainty dishes, carriages, kingdoms, lordliness and powers; gold, silver, as well as copper, gems, aloe wood, and kine; *learning* the Vedas and the Sâstras; dancing, singing and ornaments; harp, flute and drum; riding on elephants and horses; wives and children, worldly enjoyments; all these are so many impediments. These are the obstacles which arise from bhoga (enjoyment). Hear now the impediments which arise from ritualistic religion.

Dharma (ritualism of Religion.)

अथ धर्मरूपयोगविघ्नकथनम् ।
स्नानं पूजाविधिर्होमं तथा मोक्षमयी स्थितिः ।
व्रतोपवासनियममौनमिन्द्रियनिग्रहः ।
ध्येयो ध्यानं तथा मन्त्रो दानं ख्यातिर्दिशासु च ।

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वापीकूपतडागादिप्रासादारामकल्पना ।
यज्ञं चान्द्रायणं कृच्छ्रं तीर्थानि विविधानि च ।
दृश्यन्ते च इमे विघ्ना धर्मरूपेण संस्थिताः ॥ ४ ॥

4. The following are the obstacles which dharma interposes :— ablutions, worship of dieties, observing the sacred days of the moon, fire sacrifice, hankering after *moksha*, vows and penances, fasts, religious observances, silence, the ascetic practices, contemplation and the object of contemplation, *mantras*, and alms-giving, world-wide fame, excavating and endowing of tanks, wells, ponds, convents and groves ; sacrifices, vows of starvation, Châṇdrâyaṇa, and pilgrimages.

Jñâna (*Knowledge-obstacles*).

अथ ज्ञानरूपविघ्नकथनम् ।
यत्तु विघ्नं भवेज्ज्ञानं कथयामि वरानने ।
गोमुखं स्वासनं कृत्वा धौतिप्रक्षालनं च तत् ।
नाडीसञ्चारविज्ञानं प्रत्याहारनिरोधनम् ।
कुक्षिसंचालनं क्षिप्रं प्रवेश इन्द्रियाध्वना ।
नाडीकर्माणि कल्याणि भोजनं श्रयतां मम ॥ ५ ॥

5. Now I shall describe, O Pârvati, the obstacles which arise from knowledge. Sitting in the *Gomukh* posture and practising Dhauti (washing the intestines by Haṭha Yoga). Knowledge of the distribution of the nâḍis (the vessels of the human body), learning of pratyâhâra (subjugation of senses), trying to awaken the Kuṇḍalini force, by moving quickly the belly (a process of Haṭha Yoga), entering into the path of the *indriyas*, and knowledge of the action of the *nâḍis* ; these are the obstacles. Now listen to the mistaken notions of diet, O Pârvati.

नवधातुरसं छिन्धि शुण्ठिकास्ताडयेत्पुनः ।
एककालं समाधिः स्याल्लिंगभूतमिदं शृणु ॥ ६ ॥

6. That *samâdhi* (trance) can be at once induced by drinking certain new chemical essences and by eating certain kinds of food, is a mistake. Now hear about the mistaken notion of the influence of company.

सङ्गमं गच्छ साधूनां संकोचं भज दुर्जनात् ।
प्रवेशनिर्गमे वायोर्गुरुलक्षं विलोकयेत् ॥ ७ ॥

7. "Keep the company of the virtuous, and avoid that of the vicious" (is a mistaken notion). Measuring of the heaviness and lightness of the inspired and expired air (is an erroneous idea).

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पिण्डस्थं रूपसंस्थञ्च रूपस्थं रूपवर्जितम् ।
ब्रह्मैतस्मिन्मतावस्था हृदयञ्च प्रशाम्यति ।
इत्येते कथिता विघ्ना ज्ञानरूपे व्यवस्थिताः ॥ ८ ॥

8. Brahman is in the body or He is the maker of form, or He has a form, or He has no form, or He is everything—all these consoling doctrines are obstacles. Such notions are impediments in the shape of Jnaña (knowledge).

Four Kinds of Yoga.

अथ चतुर्विधयोगकथनम् ।
मन्त्रयोगो हठश्चैव लययोगस्तृतीयकः ।
चतुर्थो राजयोगः स्यात्स द्विधाभाववर्जितः ॥ ९ ॥

9. The Yoga is of four kinds:—First Mantra-Yoga, second Hatha-Yoga, third Laya-Yoga, fourth Raj-Yoga, which discards duality.

Sâdhaks (Aspirants).

चतुर्धा साधको ज्ञेयो मृदुमध्याधिमात्रकाः ।
अधिमात्रतमः श्रेष्ठो भवाब्धौ लंघनक्षमः ॥ १० ॥

10. Know that aspirants are of four orders:—mild, moderate, ardent and the most ardent—the best who can cross the ocean of the world.

(Mild) entitled to Mantra-Yoga.

अथ मृदुसाधकलक्षणम् ।
मन्दोत्साही सुसंमूढो व्याधिस्थो गुरुदूषकः ।
लोभी पापमतिश्चैव बह्वाशी वनिताश्रयः ॥
चपलः कातरो रोगी पराधीनोऽतिनिष्ठुरः ।
मन्दाचारो मन्दवीर्यो ज्ञातव्यो मृदुमानवः ॥
द्वादशाब्दे भवेत्सिद्धिरेतस्य यत्नतः परम् ।
मन्त्रयोगाधिकारी स ज्ञातव्यो गुरुणा ध्रुवम् ॥ ११ ॥

11. Men of small enterprise, oblivious, sickly and finding faults with their teachers; avaricious, sinful gourmands, and attached helplessly to their wives; fickle, timid, diseased, not independent, and cruel; those whose characters are bad and who are weak—know all the above to be mild sâdhaks. With great efforts such men succeed in twelve years; them the teacher should know fit for the Mantra-Yoga.

(Moderate) entitled to Laya-Yoga.

समबुद्धिः क्षमायुक्तः पुण्याकांक्षी प्रियंवदः ।
मध्यस्थः सर्वकार्येषु सामान्यः स्यान्न संशयः ॥
एतज्ज्ञात्वैव गुरुभिर्दीयते मुक्तितो लयः ॥ १२ ॥

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12. Liberal-minded, merciful, desirous of virtue, sweet in their speech; who never go to extremes in any undertaking—these are the middling. These are to be initiated by the teacher in Laya-Yoga.

(Ardent) entitled to Haṭha Yoga

अथ अधिमात्रसाधकलक्षणम्
स्थिरबुद्धिर्लये युक्तः स्वाधीनो वीर्यवानपि ।
महाशयो दयायुक्तः क्षमावान् सत्यवानपि ॥
शूरो वयःस्थः श्रद्धावान् गुरुपादाब्जपूजकः ।
योगाभ्यासरतश्चैव ज्ञातव्यश्चाधिमात्रकः ॥
एतस्य सिद्धिः षड्वर्षे भवेदभ्यासयोगतः ।
एतस्मै दीयते धीरो हठयोगश्च साङ्गतः ॥ १३ ॥

13. Steady-minded, knowing the Laya-Yoga, independent, full of energy, magnanimous, full of sympathy, forgiving, truthful, courageous, full of faith, worshippers of the lotus-feet of their Gurus, engaged always in the practice of Yoga,—know such men to be adhimâtra. They obtain success in the practice of Yoga within six years, and ought to be initiated in Haṭha-Yoga and its branches.

(The most ardent) entitled to all Yogas

अथ अधिमात्रतमसाधकलक्षणम् ।
महावीर्यान्वितोत्साही मनोज्ञः शौर्यवानपि ।
शास्त्रज्ञोऽभ्यासशीलश्च निर्मोहश्च निराकुलः ॥
नवयौवनसम्पन्नो मिताहारी जितेंद्रियः ।
निर्भयश्च शुचिर्दक्षो दाता सर्वजनाश्रयः ॥
अधिकारी स्थिरो धीमान् यथेच्छावस्थितः क्षमी ।
सुशीलो धर्मचारी च गुप्तचेष्टः प्रियंवदः ॥
शास्त्रविश्वाससम्पन्नो देवता गुरुपूजकः ।
जनसंगविरक्तश्च महाव्याधि विवर्जितः ॥
अधिमात्रव्रतज्ञश्च सर्वयोगस्य साधकः ।
त्रिभिः संवत्सरैः सिद्धिरेतस्य नात्र संशयः ॥
सर्वयोगाधिकारी स नात्र कार्या विचारणा ॥ १४ ॥

14. Those who have the largest amount of energy, are enterprising, engaging, heroic, who know the śastras, and are persevering, *free from the effects of blind emotions*, and, not easily confused, who are in the prime of their youth, moderate in their diet, rulers of their senses, fearless, clean, skilful, charitable, a help to all; competent, firm, talented, contented, forgiving, good-natured, religious, *who keep their endeavours secret*, of sweet speech, peaceful, who have faith in scriptures and are worshippers

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of God and Guru, who are averse to fritter away their time in society, and are free from any grievous malady, who are acquainted with the duties of the *adhimâtra*, and are the practitioners of every kind of Yoga—undoubtedly, they obtain success in three years; they are entitled to be initiated in all kinds of Yoga, without any hesitation.

Invocation of the shadow (pratikopâsana).

अथ प्रतीकोपासनम् ।
प्रतीकोपासना कार्या दृष्टादृष्टफलप्रदा ।
पुनाती दर्शनादत्र नात्र कार्या विचारणा ॥ १५ ॥

15. The invocation of Pratika (shadow) gives to the devotee the objects seen as well as unseen; undoubtedly, by its very sight, a man becomes pure.

गाढातपे स्वप्रतिबिम्बितेश्वरं निरीक्ष्य विस्फारितलोचनद्वयम् ।
यदा नभः पश्यति स्वप्रतीकं नभोङ्गणे तत्क्षणमेव पश्यति ॥ १६ ॥

16. In a clear sun-lit sky, behold with a steady gaze your own divine reflection; whenever this is seen even for a single second in the sky, you behold God at once in the sky.

प्रत्यहं पश्यते यो वै स्वप्रतीकं नभोङ्गणे ।
आयुर्वृद्धिर्भवेत्तस्य न मृत्युः स्यात्कदाचन ॥ १७ ॥

17. He who daily sees his shadow in the sky, will get his years increased and will never die an accidental death.

यदा पश्यति सम्पूर्णं स्वप्रतीकं नभोङ्गणे ।
तदा जयमवाप्नोति वायुं निर्जित्य सञ्चरेत् ॥ १८ ॥

18. When the shadow is seen fully reflected in the field of the sky, then he obtains victory; and conquering the vâyu, he goes everywhere.

How to invoke.

At the time of the rising sun, or by moon, let him steadily fix his gaze on the neck of the shadow he throws; then, after sometime, let him look into the sky; if he sees a full grey shadow in the sky, it is auspicious.

यः करोति सदाभ्यासं चात्मानं वन्दते परम् ।
पूर्णानन्दैकपुरुषं स्वप्रतीकप्रसादतः ॥ १९ ॥

19. He who always practises this and knows the Paramâtmâ, becomes fully happy, through the grace of his shadow.

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यात्राकाले विवाहे च शुभे कर्मणि सङ्कटे ।
पापक्षये पुण्यवृद्धौ प्रतीकोपासनञ्चरेत् ॥ २० ॥

20. At the time of commencing travel, marriage, or auspicious work, or when in trouble, it is of great use. This invocation of the shadow destroys sins and increases virtue.

निरन्तरकृताभ्यासादन्तरे पश्यति ध्रुवम् ।
तदा मुक्तिमवाप्नोति योगी नियतमानसः ॥ २१ ॥

21. By practising it always, he begins at last to see it in his heart, and the persevering Yogi gets liberation.

Râj Yoga.

अंगुष्ठाभ्यामुभे श्रोत्रे तर्जनीभ्यां द्विलोचने ।
नासारन्ध्रे च मध्याभ्यामनामाभ्यां मुखं दृढम् ॥
निरुध्य मारुतं योगी यदैव कुरुते भृशम् ।
तदा लक्षणमात्मानं ज्योतीरूपं स पश्यति ॥ २२ ॥

22. Let him close the ears with his thumbs, the eyes with index fingers, the nostril with the middle fingers, and with the remaining four fingers let him press together the upper and lower lips. The Yogi, by having thus firmly confined the air, sees his soul in the shape of light.

तत्तेजो दृश्यते येन क्षणमात्रं निराकुलम् ।
सर्वपापविनिर्मुक्तः स याति परमां गतिम् ॥ २३ ॥

23. When one sees, without obstruction, this light for even a moment, becoming free from sin, he reaches the highest end.

निरन्तरकृताभ्यासाद्योगी विगतकल्मषः ।
सर्वदेहादि विस्मृत्य तदभिन्नः स्वयं गतः ॥ २४ ॥

24. The Yogi, free from sin, and practising this continually, forgets his physical, subtle and causal bodies, and becomes one with that soul.

यः करोति सदाभ्यासं गुप्ताचारेण मानवः ।
स वै ब्रह्मविलीनः स्यात्पापकर्मरतो यदि ॥ २५ ॥

25. He who practises this in secrecy, is absorbed in the Brahman, though he had been engaged in sinful works.

गोपनीयः प्रयत्नेन सद्यः प्रत्ययकारकः ।
निर्वाणदायको लोके योगोयं मम वल्लभः ॥
नादः संजायते तस्य क्रमेणाभ्यासतश्च वै ॥ २६ ॥

26. This should be kept secret; it at once produces conviction; it gives *nirvâna* to mankind. This is my most beloved Yoga. From practising this gradually, the Yogi begins to hear the mystic sounds (nâdas).

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Anâhad Sounds.

मत्तभृङ्गवेणुवीणासदृशः प्रथमो ध्वनिः ।
एवमभ्यासतः पश्चात् संसारध्वान्तनाशनम् ॥
घण्टानादसमः पश्चात् ध्वनिर्मेघरवोपमः ।
ध्वनौ तस्मिन्मनो दत्त्वा यदा तिष्ठति निर्भयः ॥
तदा संजायते तस्य लयस्य मम वल्लभे ॥ २७ ॥

27. The first sound is like the hum of the honey-intoxicated bee, next that of a flute, then of a harp ; after this, by the gradual practice of Yoga, the destroyer of the darkness of the world, he hears the sounds of ringing bells ; then sounds like roar of thunder. When one fixes his full attention on this sound, being free from fear, he gets absorption, O my beloved !

तत्र नादे यदा चित्तं रमते योगिनो भृशम् ।
विस्मृत्य सकलं बाह्यं नादेन सह शाम्यति ॥ २८ ॥

28. When the mind of the Yogi is exceedingly engaged in this sound, he forgets all external things, and is absorbed in this sound.

एतदभ्यासयोगेन जित्वा सम्यग्गुणान्बहून् ।
सर्वारम्भपरित्यागी चिदाकाशे विलीयते ॥ २९ ॥

29. By this practice of Yoga he conquers all the three qualities (*i.e.*, good, bad and indifferent); and being free from all states, he is absorbed in *chidâkâs* (the ether of intelligence).

A Secret.

नासनं सिद्धसदृशं न कुम्भसदृशं बलम् ।
न खेचरीसमा मुद्रा न नादसदृशो लयः ॥ ३० ॥

30. There is no posture like that of *Siddhâsana*, no power like that of *Kumbha*, no *Mudrâ* like the *Khechari*, and no absorption like that of *nâda* (the mystic sound).

इदानीं कथयिष्यामि मुक्तस्यानुभवं प्रिये ।
यज्ज्ञात्वा लभते मुक्तिं पापयुक्तोपि साधकः ॥ ३१ ॥

31. Now I shall describe to thee, O dear, the foretaste of salvation, knowing which even the sinful aspirant may obtain salvation.

समभ्यर्च्य ेश्वरं सम्यक्कृत्वा च योगमुत्तमम् ।
गृह्णीयात्सुस्थितौ भूत्वा गुरुं सन्तोष्य बुद्धिमान् ॥ ३२ ॥

32. Having adored the Lord God properly, and having completely performed the best of the Yogas, and being in a calm and steady state and posture, let the wise Yogi initiate himself into this Yoga by pleasing his Guru.

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जीवादि सकलं वस्तु दत्त्वा योगविदं गुरुम् ।
सन्तोष्यातिप्रयत्नेन योगोयं गृह्यते बुधैः ॥ ३३ ॥

33. Having given all his cattle and property to the Guru who knows Yoga, and having satisfied him with great care, let the wise man receive this initiation.

विप्रान्संतोष्य मेधावी नानामंगलसंयुतः ।
ममालये शुचिर्भूत्वा प्रगृह्णीयाच्छुभात्मकम् ॥ ३४ ॥

34. Having pleased the Brâhmans (and priest), by giving them all kinds of good things, let the wise man receive this auspicious Yoga in my house (*i.e.*, the temple of Shiva) with purity of heart.

संन्यस्यानेन विधिना प्राक्तनं विग्रहादिकम् ।
भूत्वा दिव्यवपुर्योगी गृह्णीयाद्वक्ष्यमाणकम् ॥ ३५ ॥

35. Having renounced by the above methods all his previous bodies (the results of his past karma), and being in his spiritual (or luminous) body, let the Yogi receive this highest Yoga.

पद्मासनस्थितो योगी जनसंगविवर्जितः ।
विज्ञाननाडीद्वितयमङ्गुलीभ्यां निरोधयेत् ॥ ३६ ॥

36. Sitting in the padmâsana posture, renouncing the society of men, let the Yogi press the two *vijñâna nâdis* (the vessels of consciousness, perhaps coronal arteries) with his two fingers.

सिद्धे स्तदाविर्भवति सुखरूपी निरञ्जनः ।
तस्मिन्परिश्रमः कार्यो येन सिद्धो भवेत्खलु ॥ ३७ ॥

37. By obtaining success in this, he becomes all happiness and unstained; therefore, let him endeavour with all his might, in order to ensure success.

यः करोति सदाभ्यासं तस्य सिद्धिर्न दूरतः ।
वायुसिद्धिर्भवेत्तस्य क्रमादेव न संशयः ॥ ३८ ॥

38. He who practises this always, obtains success within a short time; he gets also *vâyu-siddhi* in course of time.

सकृद्यः कुरुते योगी पापौघं नाशयेद्ध्रुवम् ।
तस्य स्यान्मध्यमे वायोः प्रवेशो नात्र संशयः ॥ ३९ ॥

39. The Yogi, who does it even once, verily destroys all sins; and undoubtedly in him the *vâyus* enter the middle channel.

एतदभ्यासशीलो यः स योगी देवपूजितः ।
अणिमादिगुणाँल्लब्ध्वा विचरेद्भुवनत्रये ॥ ४० ॥

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40. The Yogi who practises this with perseverance is worshipped even by gods; he receives the psychic powers of *animâ*, *laghimâ* etc., and can go everywhere, throughout the three worlds, at pleasure.

यो यथास्यानिलाभ्यासात्तद्भवेत्तस्य विग्रहः ।
तिष्ठेदात्मनि मेधावी संयुतः क्रीडते भृशम् ॥ ४१ ॥

41. According to the strength of one's practice in commanding the *vâyu*, he gets command over his body; the wise, remaining in the spirit, enjoys the world in the present body.

एतद्योगं परं गोप्यं न देयं यस्य कस्यचित् ।
यः प्रमाणैः समायुक्तस्तमेव कथ्यते ध्रुवम् ॥ ४२ ॥

42. This Yoga is a great secret, and not to be given to every body; it might be revealed to him only, in whom all the qualifications of a Yogi are perceived.

Various kinds of Dhâranâ.

योगी पद्मासने तिष्ठेत्कण्ठकूपे यदा स्मरन् ।
जिह्वां कृत्वा तालुमूले क्षुत्पिपासा निवर्तते ॥४३॥

43. Let the Yogi seat himself in the Padmâsana, and fix his attention on the cavity of the throat, let him place his tongue at the base of the palate; by this he will extinguish hunger and thirst.

कण्ठकूपादधः स्थाने कूर्मनाड्यस्ति शोभना ।
तस्मिन् योगी मनो दत्त्वा चित्तस्थैर्यं लभेद्भृशम् ॥ ४४ ॥

44. Below the cavity of the throat, there is a beautiful *nâḍi* (vessel) called *kurma*; when the Yogi fixes his attention on it, he acquires great concentration of the thinking principle (chitta).

शिरः कपाले रुद्राक्षं विवरं चिन्तयेद्यदा ।
तदा ज्योतिः प्रकाशः स्याद्विद्युत्पुञ्जसमप्रभः ।
एतच्चिन्तनमात्रेण पापानां संक्षयो भवेत् ।
दुराचारोऽपि पुरुषो लभते परमं पदम् ॥ ४५ ॥

45. When the Yogi constantly thinks that he has got a third eye—the eye of Shiva—in the middle of his forehead, he then perceives a fire brilliant like lightning. By contemplating on this light, all sins are destroyed, and even the most wicked person obtains the highest end.

अहर्निशं यदा चिन्तां तत्करोति विचक्षणः ।
सिद्धानां दर्शनं तस्य भाषणञ्च भवेद्ध्रुवम् ॥ ४६ ॥

46. If the experienced Yogi thinks of this light day and night, he sees the Siddhas (adepts), and can certainly converse with them.

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तिष्ठन् गच्छन् स्वपन् भुञ्जन् ध्यायेच्छून्यमहर्निशम् ।
तदाकाशमयो योगी चिदाकाशे विलीयते ॥ ४७ ॥

47. He who contemplates on *śunya* (void or vacuum or space), while walking or standing, dreaming or waking, becomes altogether etherial, and is absorbed in the *chid* âkâśa.

एतज्ज्ञानं सदा कार्यं योगिना सिद्धिमिच्छता ।
निरन्तरकृताभ्यासान्मम तुल्यो भवेद्ध्रुवम् ॥
एतज्ज्ञानबलाद्योगी सर्वेषां वल्लभो भवेत् ॥ ४८ ॥

48. The Yogi, desirous of success, should always obtain this knowledge; by habitual exercise he becomes equal to me; through the force of this knowledge, he becomes the beloved of all.

सर्वान् भूतान् जयं कृत्वा निराशीरपरिग्रहः ।
नासाग्रे दृश्यते येन पद्मासनगतेन वै ॥
मनसो मरणं तस्य खेचरत्वं प्रसिद्धयति ॥ ४९ ॥

49. Having conquered all the elements, and being void of all hopes and worldly connections, when the Yogi sitting in the Padmâsana, fixes his gaze on the tip of the nose, his mind becomes dead and he obtains the spiritual power called *Khechari*.

ज्योतिः पश्यति योगीन्द्रः शुद्धं शुद्धाचलोपमम् ।
तत्राभ्यासबलेनैव स्वयं तद्रक्षको भवेत् ॥ ५० ॥

50. The great Yogi beholds light, pure as holy mountain (Kailâs), and through the force of his exercise in it, he becomes the lord and guardian of the light.

उत्तानशयने भूमौ सुप्त्वा ध्यायन्निरन्तरम् ।
सद्यः श्रमविनाशाय स्वयं योगी विचक्षणः ।
शिरः पश्चात्तु भागस्य ध्याने मृत्युञ्जयो भवेत् ॥
भ्रू मध्ये दृष्टिमात्रेण हृद्यपरः परिकीर्तितः ॥ ५१ ॥

51. Stretching himself on the ground, let him contemplate on this light; by so doing all his weariness and fatigue are destroyed. By contemplating on the back part of his head, he becomes the conqueror of death. (We have described before the effect of fixing one's attention on the space between the two eyebrows, so it need not be enumerated here).

चतुर्विधस्य चान्नस्य रसस्त्रेधा विभज्यते ।
तत्र सारतमो लिंगदेहस्य परिपोषकः ॥
सप्तधातुमयं पिण्डमेती पुष्णाति मध्यगः ॥५२॥

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52. Of the four kinds of food (*i.e.*, that which is chewed, that which is sucked, that which is licked and that which is drunk), which a man takes, the chyle fluid is converted into three parts. The best part (or the finest extract of food) goes to nourish the *linga sharira* or subtle body (the seat of force). The second or the middle part goes to nourish this gross body composed of seven *dhâtus* (humours).

यांति विण्मूत्ररूपेण तृतीयः सप्ततो बहिः ॥
आद्यभागद्वयं नाड्यः प्रोक्तास्ताः सकला अपि ।
पोषयन्ति वपुर्वायुमापादतलमस्तकम् ॥ ५३ ॥

53. The third or the most inferior part goes out of the body in the shape of excrement and urine. The first two essences of food are found in the *nâḍis*, and being carried by them, they nourish the body from head to foot.

नाडीभिराभिः सर्वाभिर्वायुः सञ्चरते यदा ।
तदैवान्नरसो देहे साम्येनेह प्रवर्तते ॥ ५४ ॥

54. When the *vâyu* moves through all the *nâḍis*, then, owing to this *vâyu* (oxygen ?), the fluids of the body get extraordinary force and energy.

चतुर्दशानां तत्रेह व्यापारे मुख्यभागतः ।
ता अनुग्रत्वहीनाश्च प्राणसञ्चारनाडिकाः ॥ ५५ ॥

55. The most important of these *nâḍis* are fourteen, distributed in different parts of the body and performing various functions. They are either weak or strong, and the *prâṇa* (vitality) flows through them.

The six Chakras.

Mulâdhâr Chakra.

गुदाद्वयंगुलतश्चोर्ध्वं मेढ्रैकांगुलतस्त्वधः ।
एवञ्चास्ति समं कन्दं समताश्चतुरंगुलम् ॥ ५६ ॥

56. Two fingers above the rectum and two fingers below the *linga*, four fingers in width, is a space like a bulbous root.

पश्चिमाभिमुखीः योनिर्गुदमेढ्रान्तरालगा ।
तत्र कन्दं समाख्यातं तत्रास्ति कुण्डली सदा ॥
संवेष्टय सकला नाडीः सार्द्धत्रिकुटलाकृतीः ।
मुखे निवेश्य सा पुच्छं सुषुम्णाविवरे स्थिता ॥ ५७ ।

57. Between this space is the *yoni* having its face towards the back; that space is called the root; there dwells the goddess *Kuṇḍalini*. It surrounds all the *nâḍis*, and has three coils and a half; and catching its tail in its own mouth, it rests in the hole of the *Sushumnâ*.

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सुप्ता नागोपमा ह्येषा स्फुरन्ती प्रभया स्वया ।
अहिवत्सन्धिसंस्थाना वाग्देवी बीजसंज्ञिका ॥ ५८ ॥

58. It sleeps there like a serpent, and is luminous by its own light. Like a serpent it lives between the joints; it is the goddess of speech, and is called the seed (*vija*).

ज्ञेया शक्तिरियं विष्णोर्निभरा स्वर्णभास्वरा ।
सत्त्वं रजस्तमश्चेति गुणत्रयप्रसूतिका ॥ ५९ ॥

59. Full of energy, and like burning gold, know this Kundalini to be the power (*shakti*) of *Vishnu*; it is the mother of the three qualities—sattwa (rhythm), rajas (energy) and tamas (inertia).

तत्र बन्धूकपुष्पाभं कामबीजं प्रकीर्तितम् ।
कलहेमसमं योगे प्रयुक्ताक्षररूपिणम् ॥ ६० ॥

60. There, beautiful like the *Bandhuk* flower, is placed the seed of love (क्लीँ); it is brilliant like burnished gold, and is described in Yoga as eternal.

सुषुम्णापि च संश्लिष्टा बीजं तत्र वरं स्थितम् ।
शरच्चंद्रनिभं तेजस्स्वयमेतत्स्फुरत्स्थितम् ॥
सूर्यकोटिप्रतीकाशं चन्द्रकोटिसुशीतलम् ।
एतत्त्रयं मिलित्वैव देवी त्रिपुरभैरवी ॥
बीजसंज्ञं परंतेजस्तदेव परिकीर्तितम् ॥ ६१ ॥

61. The *Sushumnâ* also embraces it, and the beautiful seed is there; there it rests shining brilliantly like the autumnal moon, with the luminosity of millions of suns, and the coolness of millions of moons. The goddess Tripûra Bhairavî has these three (fire, sun, and moon) taken together, and collectively she is called the *vija*. It is also called the great energy.

क्रियाविज्ञानशक्तिभ्यां युतं यत्परितो भ्रमत् ।
उत्तिष्ठद्विशतस्त्वम्भः सूक्ष्मं शोणशिखायुतम् ॥
योनिस्थं तत्परं तेजः स्वयंभूलिंगसंज्ञितम् ॥ ६२ ॥

62. It (*vija*) is endowed with the powers of action (motion) and sensation, and circulates throughout the body. It is subtle, and has a flame of fire; sometimes it rises up, and at other times it falls down into the water. This is the great energy which rests in the perinaeum, and is called the *swayambhu-linga* (the self-born).

आधारपद्ममेतद्धि योनिर्यस्यास्ति कन्दतः ।
परिस्फुरद्वादिसान्तचतुर्वर्णं चतुर्दलम् ॥ ६३ ॥

63. All this is called the *âdhâr-padma* (the support lotus), and the four petals of it are designated by the letters व (v) श (ś), ष (ṣ), स (s).

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कुलाभिधं सुवर्णाभं स्वयम्भूलिङ्गसंगतम् ।
द्विरण्डो यत्र सिद्धोस्ति डाकिनी यत्र देवता ॥
तत्पद्ममध्यगा योनिस्तत्र कुण्डलिनी स्थिता ।
तस्या ऊर्ध्वे स्फुरत्तेजः कामबीजं भ्रमन्मतम् ॥
यः करोति सदा ध्यानं मूलाधारे विचक्षणः ।
तस्य स्याद्दार्दुरी सिद्धिर्भूमित्यागक्रमेण वै ॥ ६४ ॥

64. Near this *Swayambhu-linga* is a golden region called *Kula* (family); its presiding adept is called *Dviranda*, and its presiding goddess called *Dâkini*. In the centre of that lotus is the *Yoni* where resides the *Kundalini*; the circulating bright energy above that, is called *kâma-vîja* (the seed of love). The wise man who always contemplates on this *Mulâdhâr* obtains *Dârduri-siddhi* (the frog-jump power); and by degrees he can altogether leave the ground (*i.e.*, rise in the air).

वपुषः कान्तिरुत्कृष्टा जठराग्निविवर्धनम् ।
आरोग्यञ्च पटुत्वञ्च सर्वज्ञत्वञ्च जायते ॥ ६५ ॥

65. The brilliancy of the body is increased, the gastric fire becomes powerful, and freedom from disease, cleverness, and omniscience ensue.

भूतं भव्यं भविष्यञ्च वेत्ति सर्वं सकारणम् ।
अश्रुतान्यपि शास्त्राणि सरहस्यं भवेद्ध्रुवम् ॥ ६६ ॥

66. He knows what has been, what is happening, and what is to be, together with their causes; he masters the unheard of sciences together with their mysteries.

वक्त्रे सरस्वती देवी सदा नृत्यति निर्भरम् ।
मन्त्रसिद्धिर्भवेत्तस्य जपादेव न संशयः ॥ ६७ ॥

67. On his tongue always dances the goddess of learning, he obtains *mantra-siddhi* (success in mantras), through constant repetition only.

जरामरणदुःखौघान्नाशयति गुरोर्वचः ।
इदं ध्यानं सदा कार्यं पवनाभ्यासिना परम् ।
ध्यानमात्रेण योगीन्द्रो मुच्यते सर्वकिल्बिषात् ॥ ६८ ॥

68. This is the dictum of the Guru:—"It destroys old age, death, and troubles innumerable." The practitioner of prâṇâyâma ought always to meditate upon it; by its very contemplation, the great Yogi is freed from all sins.

मूलपद्मं यदा ध्यायेद्योगी स्वयम्भुलिङ्गकम् ।
तदा तत्क्षणमात्रेण पापौघं नाशयेद्ध्रुवम् ॥ ६९ ॥

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69. When the Yogi contemplates this *Mulâdhâr* lotus—the *Swayambhu-linga*—then, undoubtedly, at that very moment, all his sins are destroyed.

यं यं कामयते चित्ते तं तं फलमवाप्नुयात् ।
निरन्तरकृताभ्यासात्तं पश्यति विमुक्तिदम् ॥
बहिरभ्यन्तरे श्रेष्ठं पूजनीयं प्रयत्नतः ।
ततः श्रेष्ठतमं ह्येतन्नान्यदस्ति मतं मम ॥ ७० ॥

70. Whatever the mind desires, he gets; by habitual exercise he sees him, who gives salvation, who is the best both in and out, and who is to be worshipped with great care. Better than Him, I know none.

आत्मसंस्थं शिवं त्यक्त्वा बहिःस्थं यः समर्चयेत् ।
हस्तस्थं पिण्डमुत्सृज्य भ्रमते जीविताशया ॥ ७१ ॥

71. He who, leaving the Śiva (God) who is inside, worships that which is outside (*viz.*, worships external forms), is like one who throws away the sweetmeat in his hand, and wanders away in search of food.

आत्मलिंगार्चनं कुर्यादनालस्यं दिने दिने ।
तस्य स्यात्सकला सिद्धिर्नात्र कार्या विचारणा ॥ ७२ ॥

72. Let one thus meditate daily, without negligence, on his own *Swayambhu-linga*; and have no doubts that from this will come all powers.

निरन्तरकृताभ्यासात्षण्मासैः सिद्धिमाप्नुयात् ।
तस्य वायुप्रवेशोपि सुषुम्णायाम्भवेद्ध्रुवम् ॥ ७३ ॥

73. By habitual exercise, he gets success in six months; and undoubtedly his *vâyu* enters the middle channel (the *Sushumnâ*).

मनोजयञ्च लभते वायुविन्दुविधारणात् ।
ऐहिकामुष्मिकीसिद्धिर्भवेन्नैवात्र संशयः ॥ ७४ ॥

74. He conquers the mind, and can restrain his breath and his semen; then he gets success in this as well as the other world, without doubt.

2. *Swâdhisthân Chakra.* (*Prostatic Plexus*).

अथ स्वाधिष्ठानचक्रविवरणम् ।
द्वितीयन्तु सरोजञ्च लिंगमूले व्यवस्थितम् ।
बादिलान्तं च षड्वर्णं परिभास्वरषड्दलम् ॥
स्वाधिष्ठानाभिधं तत्तु पंकजं शोणरूपकम् ।
बालाख्यो यत्र सिद्धोऽस्ति देवी यत्रास्ति राकिणी ॥ ७५ ॥

75. The second Chakra is situated at the base of the organ. It has six petals designated by the letters b, bh, m, y, r, l. Its stalk is

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called Swâdhisthân, the colour of the lotus is blood-red, its presiding adept is called Bâlâ, and its goddess, Râkini.

वो ध्यायति सदा दिव्यं स्वाधिष्ठानारविन्दकम् ।
तस्य कामाङ्गनाः सर्वा भजन्ते काममोहिताः ॥ ७६ ॥

76. He who daily contemplates on this *Swâdhisthân lotus*, becomes an object of love and adoration to all beautiful goddesses.

विविधञ्चाश्रुतं शास्त्रं निःशङ्को वै भवेदध्रुवम् ।
सर्वरोगविनिर्मुक्तो लोके चरति निर्भयः ॥ ७७ ॥

77. He fearlessly recites the various Śâstras and sciences unknown to him before; becomes free from all diseases, and moves throughout the universe fearlessly.

मरणं खाद्यते तेन स केनापि न खाद्यते ।
तस्य स्यात्परमा सिद्धिरणिमादिगुणप्रदा ॥
वायुः सञ्चरते देहे रसवृद्धिर्भवेदध्रुवम् ।
आकाशपङ्कजगलत्पीयूषमपि वर्द्धते ॥ ७८ ॥

78. Death is eaten by him, he is eaten by none; he obtains the highest psychic powers like *animâ*, *laghimâ*, etc. The *vâyu* moves equably throughout his body; the humours of his body also are increased; the ambrosia exuding from the etherial lotus also increases in him.

3. *Manipur Chakra.*

अथ मणिपूरचक्रविवरणम् ।
तृतीयं पङ्कजं नाभौ मणिपूरकसंज्ञकम् ।
दशारंडादिफान्तार्णं शोभितं हेमवर्णकम् ॥ ७९ ॥

79. The third Chakra, called Manipur, is situated near the navel; it is of golden color, having ten petals designated by the letters ḍ, ḍh, ṇ, t, th, d, dh, n, p, ph.

रुद्राख्यो यत्र सिद्धोऽस्ति सर्वमङ्गलदायकः ।
तत्रस्था लाकिनी नाम्नी देवी परमधार्मिका ॥ ८० ॥

80. Its presiding adept is called Rudra—the giver of all auspicious things, and the presiding goddess of this place is called the most sacred Lâkini.

तस्मिन् ध्यानं सदा योगी करोति मणिपूरके ।
तस्य पातालसिद्धिः स्यान्निरन्तरसुखावहा ॥
ईप्सितञ्च भवेल्लोके दुःखरोगविनाशनम् ।
कालस्य वञ्चनञ्चापि परदेहप्रवेशनम् ॥ ८१ ॥

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81. When the Yogi contemplates on the Maṇipur lotus, he gets the power called the *pâtâl-siddhi*—the giver of constant happiness. He becomes lord of desires, destroys sorrows and diseases, cheats death, and can enter the body of another.

जाम्बूनदादिकरणं सिद्धानां दर्शनं भवेत् ।
ओषधीदर्शनञ्चापि निधीनां दर्शनं भवेत् ॥ ८२ ॥

82. He can make gold, etc., see the adepts (clairvoyantly), discover medicines for diseases, and see hidden treasures.

4. *Anâhat Chakra.*

हृदयेऽनाहतं नाम चतुर्थं पङ्कजं भवेत् ।
कादिठान्तार्णसंस्थानं द्वादशारसमन्वितम् ॥
अतिशोणं वायुबीजं प्रसादस्थानमीरितम् ॥ ८३ ॥

83. In the heart, is the fourth Chakra, the Anâhat. It has twelve petals designated by the letters k, kh, g, gh, ṅ, ch, chh, j, jh, ñ, ṭ, ṭh. Its color is deep blood-red ; it has the seed of *vâyu*, यँ, and is a very pleasant spot.

पद्मस्थं तत्परं तेजो बाणलिंगं प्रकीर्तितम् ।
यस्य स्मरणमात्रेण दृष्टादृष्टफलं लभेत् ॥ ८४ ॥

84. In this lotus is a flame called *vâṇlinga* ; by contemplating on this, one gets objects of the seen and the unseen universe.

सिद्धः पिनाकी यत्रास्ते काकिनी यत्र देवता ।
एतस्मिन्सततं ध्यानं हृत्पाथोजे करोति यः ॥
क्षुभ्यन्ते तस्य कान्ता वै कामार्ता दिव्ययोषितः ॥ ८५ ॥

85. Its presiding adept is Pinâkî, and the Kâkini is its goddess. He who always contemplates on this lotus of the heart is eagerly desired by celestial maidens.

ज्ञानञ्चाप्रतिमं तस्य त्रिकालविषयम्भवेत् ।
दूरश्रुतिर्दूरदृष्टिः स्वेच्छया खगतां व्रजेत् ॥ ८६ ॥

86. He gets immeasurable knowledge, knows the past, present and future time ; has clairaudience, clairvoyance and can walk in the air, whenever he likes.

सिद्धानां दर्शनञ्चापि योगिनी दर्शनं तथा ।
भवेत्खेचरसिद्धिश्च खेचराणां जयस्तथा ॥ ८७ ॥

87. He sees the adepts, and the goddesses known as Yoginis ; obtains the power known as *Khechari*, and conquers all who move in the air.

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यो ध्यायति परं नित्यं बाणलिंगं द्वितीयकम् ।
खेचरी भूचरी सिद्धिर्भवेत्तस्य न संशयः ॥ ८८ ॥

88. He who contemplates daily the hidden *Bânalinga*, undoubtedly obtains the psychic powers called Khechari (moving in the air) and Bhuchari (going at will all over the world).

एतद्ध्यानस्य माहात्म्यं कथितुं नैव शक्यते ।
ब्रह्माद्याः सकला देवा गोपयन्ति परन्त्विदम् ॥ ८९ ॥

89. I cannot fully describe the importance of the meditation of this lotus ; even the gods Brahmâ etc, keep the method of its contemplation secret.

5. *Vishuddha Chakra.*

अथ विशुद्धचक्रविवरणम् ।
कण्ठस्थानस्थितं पद्मं विशुद्धं नामपञ्चमम् ।
सुहेमाभं स्वरोपेतं षोडशस्वरसंयुतम् ॥
छगलाण्डोऽस्ति सिद्धोत्र शाकिनी चाधिदेवता ॥ ९० ॥

90. This Chakra situated in the throat, is the fifth, and is called the Vishuddha lotus. Its color is like brilliant gold, and it is adorned with sixteen petals and is the seat of the vowel sounds (*i.e.*, its sixteen petals are designated by the sixteen vowels—*a, â, i, î, u, û, ri, rî, lri, lrî, e, ai, o, au, am, ah.* Its presiding adept is called *Chhagalânda*, and its presiding goddess is called *Śâkini.*

ध्यानं करोति यो नित्यं स योगीश्वरपण्डितः ।
किन्त्वस्य योगिनोऽन्यत्र विशुद्धाख्ये सरोरुहे ॥
चतुर्वेदा विभासन्ते सरहस्या निधेरिव ॥ ९१ ॥

91. He who always contemplates it, is truly the lord of the Yogis, and deserves to be called wise ; by the meditation of this Vishuddha lotus, the Yogi at once understands the four *Vedas* with their mysteries.

रहःस्थाने स्थितो योगी यदा क्रोधवशो भवेत् ।
तदा समस्तं त्रैलोक्यं कम्पते नात्र संशयः ॥ ९२ ॥

92. When the Yogi, fixing his mind on this secret spot, feels angry, then undoubtedly all three worlds begin to tremble.

इह स्थाने मनो यस्य दैवाद्यातिलयं यदा ।
तदा बाह्यं परित्यज्य स्वान्तरे रमते ध्रुवम् ॥ ९३ ॥

93. Even, if by chance, the mind of the Yogi is absorbed in this place, then he becomes unconscious of the external world, and enjoys certainly the inner world.

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तस्य न क्षतिमायाति स्वशरीरस्य शक्तितः ।
संवत्सरसहस्रेऽपि वज्रातिकठिनस्य वै ॥ ९४ ॥

94. His body never grows weak, and he retains his full strength for a thousand years, it becomes harder than adamant.

यदा त्यजति तद्ध्यानं योगींद्रोऽवनिमण्डले ।
तदा वर्षसहस्राणि मन्यते तत्क्षणं कृती ॥ ९५ ॥

95. When the Yogi leaves off this contemplation, then to him in this world, thousands of years, appear as so many moments.

6. *Ajña Chakra.*

अथ आज्ञाचक्रविवरणम् ।

आज्ञापद्मं भ्रुवोर्मध्ये हक्षोपेतं द्विपत्रकम् ।
शुक्लाभं तन्महाकालः सिद्धो देव्यत्र हाकिनी ॥ ९६ ॥

96. The two-petalled Chakra, called the Âjña, is situated between the two eye-brows, and has the letters *h*, and *ksh*; its presiding adept is called *Shuklâ Mahâkâla* (the White Great Time); its presiding goddess is called *Hâkinî*.

शरच्चंद्रनिभं तत्राक्षरबीजं विजृंभितम् ।
पुमान् परमहंसोऽयं यज्ज्ञात्वा नावसीदति ॥ ९७ ॥

97. Within that petal, there is the eternal bîja (the syllable ठँ tham), brilliant as the autumnal moon. The wise anchorite, by knowing this, is never pulled down.

एतदेव परन्तेजः सर्वतन्त्रेषु मन्त्रिणः ।
चिन्तयित्वा परां सिद्धिं लभते नात्र संशयः ॥ ९८ ॥

98. This is the great light held secret in all the *Tantras*; by contemplating on this, one obtains the highest success, there is no doubt of it.

तुरीयं त्रितयं लिंगं तदाहं मुक्तिदायकः ।
ध्यानमात्रेण योगीन्द्रो मत्समो भवति ध्रुवम् ॥ ९९ ॥

99. I am the giver of salvation, I am the third *linga* in the *turiya* (the state of ecstacy, also the name of the thousand-petalled lotus). By contemplating on this, the Yogi becomes certainly like me.

इडा हि पिंगला ख्याता वरणासीति होच्यते ।
वाराणसी तयोर्मध्ये विश्वनाथोत्र भाषितः ॥ १०० ॥

100. The two vessels called the *Idâ* and the *Pingalâ* are the *real Varana* and *Asi*. The space between them is called *Vârânasi* (Benares, the holy city of Śiva). There it is said that the Vishwanâtha (the Lord of the universe) dwells.

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एतत्क्षेत्रस्य माहात्म्यमृषिभिस्तत्त्वदर्शिभिः ।
शास्त्रेषु बहुधा प्रोक्तं परं तत्त्वं सुभाषितम् ॥ १०१ ॥

101. The greatness of this holy place has been declared in manifold scriptures by the truth-perceiving sages. Its great secret has been very eloquently dwelt upon by them.

7. The Thousand-Petalled Lotus.

सुषुम्णा मेरुणा याता ब्रह्मरन्ध्रं यतोऽस्ति वै ।
ततश्चैषा परावृत्य तदाज्ञापद्मदक्षिणे ॥
वामनासापुटं याति गंगेति परिगीयते ॥ १०२ ॥

102. The *Sushumnâ* goes along the spinal cord up to where the *Brahmarandhra* (the hole of Brahma) is situated. Thence by a certain flexure, it goes to the right side of the Âjña lotus, whence it proceeds to the left nostril, and is called the Ganges.

ब्रह्मरन्ध्रे हि यत्पद्मं सहस्रारं व्यवस्थितम् ।
तत्र कन्देहि या योनिस्तस्यां चन्द्रो व्यवस्थितः ।
त्रिकोणाकारतस्तस्याः सुधा क्षरति सन्ततम् ॥
इडायाममृतं तत्र समं स्रवति चन्द्रमाः ।
अमृतं वहति धारा धारारूपं निरन्तरम् ॥
वामनासापुटं याति गंगेत्युक्ता हि योगिभिः ॥ १०३ ॥

103. The lotus which is situated in the *Brahmarandhra* is called *Sahasrâra* (the thousand-petalled). In the space in its centre, dwells the moon. From that triangular place, elixir is continually exuding. This moon-fluid of immortality unceasingly flows through the *Iḍâ*. The elixir flows in a stream,—a continuous stream. Going to the left nostril, it receives from the Yogis the name of the "Ganges."

आज्ञापङ्कजदक्षांसाद्वामनासापुटंगता ।
उदग्वहेति तत्रेडा वरणा समुदाहृता ॥ १०४ ॥

104. From the right-side portion of the Âjña lotus and going to the left nostril flows the *Iḍâ*. It is here called Varana (the northward-flowing Ganges).

ततो द्वयोर्हि मध्ये तु वाराणसीति चिन्तयेत् ।
तदाकारा पिंगलापि तदाज्ञाकमलान्तरे ॥
दक्षनासापुटे याति प्रोक्तासाभिरसीति वै ॥ १०५ ॥

105. Let the Yogi contemplate on the space between the two (*Iḍâ and Pingalâ*) as *Vârânasi* (Benares). The *Pingalâ* also comes in the same way from the left side portion of the Âjña lotus, and goes to the right nostril, and has been called by us the *Asi*.

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मूलाधारे हि यत्पद्मं चतुष्पत्रं व्यवस्थितम् ।
तत्र मध्येहि या योनिस्तस्यां सूर्यो व्यवस्थितः ॥ १०६ ॥

106. The lotus which is situated in the Mulâdhâr has four petals. In the space between them, dwells the sun.

तत्सूर्यमण्डलद्वाराद्विषं क्षरति सन्ततम् ।
पिंगलायां विषं तत्र समर्पयति तापनः ॥ १०७ ॥

107. From that sphere of the sun, poison exudes continuously. That excessively heating venom flows full through the *Pingalâ*.

विषं तत्र वहन्ती या धारारूपं निरन्तरम् ।
दक्षनासापुटे याति कल्पितेयन्तु पूर्ववत् ॥ १०८ ॥

108. The venom (sun-fluid of mortality) which flows there continuously in a stream goes to the right nostril, as the moon-fluid of immortality goes to the left.

आज्ञापङ्कजवामास्याद्दक्षनासापुटं गता ।
उदग्वहा पिंगलापि पुरासीति प्रकीर्तिता ॥ १०९ ॥

109. Rising from the left-side of the Âjña lotus and going to the right nostril, this northward flowing Pingalâ has been called of yore the Asi.

आज्ञापद्ममिदं प्रोक्तं यत्र देवो महेश्वरः ।
पीठत्रयं ततश्चोर्ध्वं निरुक्तं योगचिन्तकैः ॥
तद्बिन्दुनादशक्त्याख्यं भालपद्मे व्यवस्थितम् ॥ ११० ॥

110. The two-petalled Âjña-lotus has been thus described where dwells the God Maheshwara. The Yogis describe three more sacred stages above this. They are called *Vindu, Nâda* and *Śakti*, and are situated in the lotus of the forehead.

यः करोति सदाध्यानमाज्ञापद्मस्य गोपितम् ।
पूर्वजन्मकृतं कर्म विनश्येदविरोधतः ॥ १११ ॥

111. He who always contemplates on the hidden Âjña lotus, at once destroys all the *karmas* of his past life, without any oppostion.

इह स्थिते यदा योगी ध्यानं कुर्यान्निरन्तरम् ।
तदा करोति प्रतिमां पूजाजपमनर्थवत् ॥ ११२ ॥

112. Remaining in this place, when the Yogi meditates constantly, then to him all forms, worships and prayers appear as worthless.

यक्षराक्षसगन्धर्वा अप्सरोगणकिन्नराः ।
सेवन्ते चरणौ तस्य सर्वे तस्य वशानुगाः ॥ ११३ ॥

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113. The Yakshas, Râkshashas, Gandharvas, Apsarâs, and Kinnaras, all serve at his feet. They become obedient to his command.

करोति रसनां योगी प्रविष्टां विपरीतगाम् ।
लम्बिकोर्ध्वेषु गर्तेषु धृत्वा ध्यानं भयापहम् ॥
अस्मिन् स्थाने मनो यस्य क्षणार्धं वर्ततेऽचलम् ।
तस्य सर्वाणि पापानि संक्षयं यान्ति तत्क्षणात् ॥ ११४ ॥

114. By reversing the tongue and placing it in the long hollow of the palate, let the Yogi enter into contemplation, that destroys all fears. All his sins, whose mind remains steady here even for a second,—are at once destroyed.

यानि यानि हि प्रोक्तानि पंचपद्मे फलानि वै ।
तानि सर्वाणि सुतरामेतज्ज्ञानाद्भवन्ति हि ॥ ११५ ॥

115. All the fruits which have been described above as resulting from the contemplation of the other five lotuses, are obtained through the knowledge of this one Âjña lotus alone.

यः करोति सदाभ्यासमाज्ञा पद्मे विचक्षणः ।
वासनाया महाबन्धं तिरस्कृत्य प्रमोदते ॥ ११६ ॥

116. The wise one, who continually practises contemplation of this Âjñalotus, becomes free from the mighty chain of desires, and enjoys happiness.

प्राणप्रयाणसमये तत्पद्मं यः स्मरन्सुधीः ।
त्यजेत्प्राणं स धर्मात्मा परमात्मनि लीयते ॥ ११७ ॥

117. When at the time of death, the Yogi contemplates on this lotus, leaving this life, that holy one is absorbed in the Paramâtmâ.

तिष्ठन् गच्छन् स्वपन् जाग्रत् यो ध्यानं कुरुते नरः ।
पापकर्मविकुर्वाणो नहि मज्जति किल्विषे ॥ ११८ ॥

118. He who contemplates on this, standing or walking, sleeping or waking, is not touched by sins, even if it were possible for him to do sinful works.

योगी बन्धाद्विनिर्मुक्तः स्वीयया प्रभया स्वयम् ।
द्विदलध्यानमाहात्म्यं कथितुं नैव शक्यते ॥
ब्रह्मादिदेवताश्चैव किञ्चिन्मत्तो विदन्ति ते ॥ ११९ ॥

119. The Yogi becomes free from the chain by his own exertion. The importance of the contemplation of the two-petalled lotus cannot be fully described. Even the gods like Brahmâ, etc., have learnt only a portion of its grandeur from me.

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7. *The Thousand-Petalled Lotus.*

अत ऊर्ध्वं तालुमूले सहस्रारंसरोरुहम् ।
अस्ति यत्र सुषुम्णाया मूलं सविवरं स्थितम् ॥ १२० ॥

120. Above this, at the base of the palate, is the thousand-petalled lotus, in that part where the hole of that *Sushumnâ* is.

तालुमूले सुषुम्णा सा अधोवक्त्रा प्रवर्तते ।
मूला धारेणयेान्यस्ताः सर्वनाड्यः समाश्रिताः ॥
ता बीजभूतास्तत्त्वस्य ब्रह्ममार्गप्रदायिकाः ॥ १२१ ॥

121. From the base or root of the palate, the *Sushumnâ* extends downwards, till it reaches the *Mulâdhâr* and the perinaeum; all vessels surround it, or are supported by it. These *nâḍis* are the seeds of mystery, or the sources of all principles which constitute a man, and show the road to Brahma (*i.e.* give salvation).

तालुस्थाने च यत्पद्मं सहस्रारं पुराहितम् ।
तत्कन्दे योनिरेकास्ति पश्चिमाभिमुखी मता ॥ १२२ ॥

122. The lotus which is at the root of the palate is called the *Sahasrâr* (the thousand-petalled); in its centre, there is a *Yoni* (seat or force-centre) which has its face downwards.

तस्या मध्ये सुषुम्णाया मूलं सविवरं स्थितम् ।
ब्रह्मरन्ध्रं तदेवोक्तमामूलाधारपङ्कजम् ॥ १२३ ॥

123. In that is the root of the *Sushumnâ*, together with its hole; this is called the *Brahmarandhra* (the hole of Brahma), extending up to the Mulâdhâr padma.

ततस्तद्रन्ध्रे तच्छक्तिः सुषुम्णा कुण्डली सदा ।
सुषुम्णायां सदा शक्तिश् चित्रा स्यान्मम वल्लभे ॥
तस्यां मम मते कार्या ब्रह्मरन्ध्रादिकल्पना ॥ १२४ ॥

124. In that hole of the *Sushumnâ* there dwells as its inner force the Kuṇḍalini. In the *Sushumnâ* there is also a constant current of force called *chitrâ*, its actions or modifications should be called, in my opinion as *Brahmarandhra*, etc.

यस्याः स्मरणमात्रेण ब्रह्मज्ञत्वं प्रजायते ।
पापक्षयश्च भवति न भूयः पुरुषो भवेत् ॥ १२५ ॥

125. By simply remembering this, one obtains the knowledge of Brahman, all sins are destroyed, and one is never born again as man.

प्रवेशितं चलाङ्गुष्ठं मुखे स्वस्य निवेशयेत् ।
तेनात्र न वहत्येव देहचारी समीरणः ॥ १२६ ॥

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126. Let him thrust the moving thumb into its mouth : by this the air, which flows through the body, is stopped.

तेन संसारचक्रेऽस्मिन् भ्रमतीत्येव सर्वदा ।
तदर्थं ये प्रवर्तन्ते योगिनं न प्राणधारणे । ओमिति
तत एवाखिला नाडी विरुद्धा चाष्टवेष्टनम् ।
इयं कुण्डलिनी शक्ती रन्ध्रं त्यजति नान्यथा ॥ १२७ ॥

127. Owing to this (*vâyu*) man wanders in the circle of the universe ; the Yogis, therefore, do not desire to keep up this circulation ; all the *nâḍis* are bound by eight knots ; only this *kuṇḍalini* can pierce these knots and pass out of the *Brahmarandhra*, and show the way to salvation.

यदा पूर्णासु नाडीषु सन्निरुद्धानिलास्तदा ।
बन्धत्यागेन कुण्डल्या मुखं रन्ध्राद् बहिर्भवेत् ॥ १२८ ॥

128. When the air is confined fully in all the vessels, then the Kuṇḍalini leaves these knots and forces its way out of the Brahmarandhra.

सुषुम्णायां सदैवायं वहेत्प्राणसमीरणः ।
मूलपद्मस्थिता योनिर्वामदक्षिणकोणतः ॥
इडापिंगलयोर्मध्ये सुषुम्णा योनिमध्यगा ॥ १२९ ॥

129. Then the vital air continually flows in the Sushumnâ. On the right and the left side of the Mulâdhâr, are situated the *Iḍâ* and the *Pingalâ*. The Sushumnâ passes through the middle of it.

ब्रह्मरन्ध्रं तु तत्रैव सुषुम्णाधारमण्डले ।
यो जानाति स मुक्तः स्यात्कर्मबन्धाद्विचक्षणः ॥ १३० ॥

130. The hollow of the Sushumnâ in the sphere of the âdhâr is called the Brahmarandhra. The wise one who knows this is emancipated from the chain of karma.

ब्रह्मरन्ध्रमुखे तासां संगमः स्यादसंशयः ।
तस्मिन्स्नाने स्नातकानां मुक्तिः स्यादविरोधतः ॥ १३१ ॥

131. All these three vessels meet certainly at the mouth of the Brahmarandhra ; by bathing at this place one certainly obtains salvation.

The Sacred Triveni (Prayâg).

गंगायमुनयोर्मध्ये वहत्येषा सरस्वती ।
तासां तु संगमे स्नात्वा धन्यो याति परां गतिम् ॥ १३२ ॥

132. Between the Ganges and the Jamuna, flows this Saraswati : by bathing at their junction, the fortunate one obtains salvation.

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इडा गंगा पुरा प्रोक्ता पिंगला चार्कपुत्रिका ।
मध्या सरस्वती प्रोक्ता तासां संगोऽतिदुर्लभः ॥ १३३ ॥

133. We have said before that the *Idâ* is the Ganges and the *Pingalâ* is the daughter of the sun (the Jamuna), in the middle the Sushumnâ is the Saraswati;—the place where all three join is a most inaccessible one.

सितासिते संगमे यो मनसा स्नानमाचरेत् ।
सर्वपापविनिर्मुक्तो याति ब्रह्म सनातनम् ॥ ३४ ॥

134. He who performs mental bathing at the junction of the White (*Idâ*) and the Black (*Pingala*) becomes free from all sins, and reaches the eternal Brahma.

त्रिवेण्यां संगमे यो वै पितृकर्म समाचरेत् ।
तारयित्वा पितॄन्सर्वान्स्त याति परमां गतिम् ॥ १३५ ॥

135. He who performs the funeral rites of his ancestors at the junction of these three rivers (*Triveni*) procures salvation for his ancestors and himself reaches the highest end.

नित्यं नैमित्तिकं काम्यं प्रत्यहं यः समाचरेत् ।
मनसा चिन्तयित्वा तु सोऽक्षयं फलमाप्नुयात् ॥ १३६ ॥

136. He who daily performs the threefold duties (*i.e.*, the regular, occasional and the optional ones) by mentally meditating on this place, receives the unfading reward.

सकृद्यः कुरुते स्नानं स्वर्गे सौख्यं भुनक्ति सः ।
दग्ध्वा पापानशेषान्वै योगी शुद्धमतिः स्वयम् ॥ १३७ ॥

137. He who once bathes at this sacred place enjoys heavenly felicity, his manifold sins are burned, he becomes a pure-minded Yogi.

अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ।
स्नानाचरणमात्रेण पूतो भवति नान्यथा ॥ १३८ ॥

138. Whether pure or impure, in whatever state one might be, by performing ablution at this mystic place, he becomes undoubtedly holy.

मृत्युकाले प्लुतं देहं त्रिवेण्याः सलिले यदा ।
विचिन्त्य यस्त्यजेत्प्राणान्स तदा मोक्षमाप्नुयात् ॥ १३९ ॥

139. At the time of death let him bathe himself in the water of this *Triveni* (the Trinity of rivers): he who dies thinking on this, reaches salvation then and there.

नातःपरतरं गुह्यं त्रिषु लोकेषु विद्यते ।
गोप्तव्यं तत्प्रयत्नेन न व्याख्येयं कदाचन ॥ १४० ॥

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140. There is no greater secret than this throughout the three worlds. This should be kept secret with great care. It ought never to be revealed.

ब्रह्मरन्ध्रे मनो दत्त्वा क्षणार्धं यदि तिष्ठति ।
सर्वपापविनिर्मुक्तः स याति परमां गतिम् ॥ १४१ ॥

141. If the mind becomes steadily fixed even for half a second at the *Brahmarandhra*, one becomes free from sins and reaches the highest end.

अस्मिँल्लीनं मनो यस्य स योगी मयि लीयते ।
अणिमादिगुणान्भुक्त्वा स्वेच्छया पुरुषोत्तमः ॥ १४२ ॥

142. The holy Yogi whose mind is absorbed in this, is absorbed in me after having enjoyed the powers called *animâ*, *laghimâ* etc.

एतद्रन्ध्रध्यानमात्रेण मर्त्यः संसारे स्मिन्वल्लभो मे भवेत्सः ।
पापाज्झित्वा मुक्तिमार्गाधिकारी, ज्ञानं दत्त्वा तारयत्यद्भुतं वै ॥ १४३ ॥

143. The man knowing this *Brahmarandhra*, becomes my beloved in this world; conquering sins, he becomes entitled to salvation; by spreading knowledge, he saves thousands of people.

चतुर्मुखादित्रिदशैरगम्यं योगिवल्लभम् ।
प्रयत्नेन सुगोप्यं तद्ब्रह्मरन्ध्रं मयोदितम् ॥ १४४ ॥

144. The Four-faced and gods can hardly obtain this knowledge. it is the most invaluable treasure of the Yogis; this mystery of the *Brahmarandhra* should be kept a great secret.

The Moon of Mystery.

पुरा मयोक्ता या योनिः सहस्रारे सरोरुहे ।
तस्याऽधो वर्तते चन्द्रस्तद्ध्यानं क्रियते बुधैः ॥ १४५ ॥

145. I have said before that there is a force-centre (*yoni*) in the middle of the *Sahasrâra*; below that is the moon; let the wise contemplate this.

यस्य स्मरणमात्रेण योगीन्द्रोऽवनिमण्डले ।
पूज्यो भवति देवानां सिद्धानां सम्मतो भवेत् ॥ १४६ ॥

146. By contemplating on this the Yogi becomes adorable in this world, and is respected by gods and adepts.

शिरःकपालविवरे ध्यायेद्दुग्धमहोदधिम् ।
तत्र स्थित्वा सहस्रारे पद्मे चन्द्रं विचिन्तयेत् ॥ १४७ ॥

147. In the sinus of the forehead let him contemplate on the ocean of milk; from that place let him meditate on the moon, which is in the *Sahasrâra*.

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शिरःकपालविवरे द्विरष्टकलया युतः ।
पीयूषभानुहंसाख्यं भावयेत्तं निरंजनम् ।
निरन्तरकृताभ्यासात्त्रिदिने पश्यति ध्रुवम् ।
दृष्टिमात्रेण पापौघं दहत्येव स साधकः ॥ १४८ ॥

148. In the sinus of the forehead there is the nectar-containing moon, having sixteen digits (*kalâs*, *i.e.*, full). Let him contemplate on this stainless one. By constant practice, he sees it in three days. By merely seeing it, the practitioner burns all his sins.

अनागतञ्च स्फुरति चित्तशुद्धिर्भवेत्खलु ।
सद्यः कृत्वापि दहति महापातकपञ्चकम् ॥ १४९ ॥

149. The future reveals itself to him, his mind becomes pure; and though he might have committed the five great sins, by a moment's contemplation of this he destroys them.

आनुकूल्यं ग्रहा यान्ति सर्वे नश्यन्त्युपद्रवाः ।
उपसर्गाः शमं यान्ति युद्धे जयमवाप्नुयात् ।
खेचरीभूचरीसिद्धिर्भवेत्क्षीरेन्दुदर्शनात् ।
ध्यानादेवभवे त्सर्वं नात्र कार्या विचारणा ।
सततभ्यासयोगेन सिद्धो भवति नान्यथा ।
सत्यं सत्यं पुनः सत्यं मम तुल्यो भवेद्ध्रुवम् ।
योगशास्त्रेऽप्यभिरतं योगिनां सिद्धिदायकम् ॥ १५० ॥

150. All the heavenly bodies (planets, etc.,) become auspicious, all dangers are destroyed, all accidents are warded off, success is obtained in war; the *Khechari* and the *Bhuchari* powers are acquired by the seeing of the moon which is in the head. By mere contemplation on it all these results ensue, there is no doubt of it. By constant practice of Yoga one verily becomes an adept. Verily, verily, again most verily, he becomes certainly my equal. The continual study of the science of Yoga, gives success to the Yogis.

Here ends the description of the Ajñapura Chakra.

The Mystic Mount Kailâs.

अथ राजयोगकथनम् ।
अत ऊर्ध्वं दिव्यरूपं सहस्रारं सरोरुहम् ।
ब्रह्माण्डाख्यस्य देहस्य बाह्ये तिष्ठति मुक्तिदम् ॥ १५१ ॥

151. Above this (*i.e.*, the lunar sphere) is the brilliant thousand-petalled lotus. It is outside this microcosm of the body, it is the giver of salvation.

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कैलासो नाम तस्यैव महेशो यत्र तिष्ठति ।
नकुलाख्योऽविनाशी च क्षयवृद्धिविवर्जितः ॥ १५२ ॥

152. Its name is verily the *Kailâs* mount, where dwells the great Lord (Shiva,) who is called Nakula and is without destruction, and without increase or decrease.

स्थानस्यास्य ज्ञानमात्रेण नृणां, संसारेऽस्मिन्सम्भवो नैव भूयः ।
भूतग्रामं सन्ततभ्यासयोगात्कर्तुं हर्तुं स्याच्च शक्तिः समग्रा ॥ १५३ ॥

153. Men, as soon as they discover this most secret place, become free from re-births in this universe. By the practice of this Yoga he gets the power of creating or destroying the creation, this aggregate of elements.

स्थाने परे हंसनिवासभूते, कैलासनाम्नीह निविष्टचेताः ।
योगी हृतव्याधिरधः कृताधिवरायुश्चिरं जीवति मृत्युमुक्तः ॥ १५४ ॥

154. When the mind is steadily fixed at this place, which is the residence of the Great Swan and is called *Kailâs*, then that Yogi, devoid of diseases and subduing all accidents, lives for a great age, free from death.

चित्तवृत्तिर्यदा लीना कुलाख्ये परमेश्वरे ।
तदा समाधिसाम्येन योगी निश्चलतां व्रजेत् ॥ १५५ ॥

155. When the mind of the Yogi is absorbed in the Great God called the Kulâ, then the fullness of the *Samâdhi* is attained, then the Yogi gets steadfastness.

निरन्तरकृते ध्याने जगद्विस्मरणं भवेत् ।
तदा विचित्रसामर्थ्यं योगिनो भवति ध्रुवम् ॥ १५६ ॥

156. By constant meditation one forgets the world, then in sooth the Yogi obtains wonderful power.

तस्माद्गलितपीयूषं पिबेद्योगी निरन्तरम् ।
मृत्योर्मृत्युं विधायाशु कुलं जित्वा सरोरुहे ।
अत्र कुण्डलिनी शक्तिर्लयं याति कुलाभिधा ।
तदा चतुर्विधा सृष्टिर्लीयते परमात्मनि ॥ १५७ ॥

157. Let the Yogi continually drink the nectar which flows out of it; by this he gives law to death, and conquers the *kulâ*. Here the *kulâ kuṇḍalini* force is absorbed, after this the quadruple creation is absorbed in the Param Âtman.

The Râja Yoga.

यज्ज्ञात्वा प्राप्य विषयं चित्तवृत्तिर्विलीयते ।
तस्मिन् परिश्रमं योगी करोति निरपेक्षकः ॥ १५८ ॥

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158. By this knowledge, the modifications of the mind are suspended, however active they may be: therefore, let the Yogi untiringly and unselfishly try to obtain this knowledge.

चित्तवृत्तियदालीना तस्मिन् योगी भवेद् ध्रुवम् ।
तदा विज्ञायतेऽखण्डज्ञानरूपो निरञ्जनः ॥ १५९ ॥

159. When the modifications of the thinking principle are suspended, then one certainly becomes a Yogi; then is known the Indivisible, holy, pure Gnosis.

ब्रह्माण्डबाह्ये संचिंत्य स्वप्रतीकं यथोदितम् ।
तमावेश्य महच्छून्यं चिन्तयेदविरोधतः ॥ १६० ॥

160. Let him contemplate on his own reflection in the sky as beyond the Cosmic Egg: in the manner previously described. Through that let him think on the Great Void unceasingly.

आद्यन्तमध्यशून्यं तत्कोटिसूर्यसमप्रभम् ।
चन्द्रकोटिप्रतीकाशमभ्यस्य सिद्धिमाप्नुयात् ॥ १६१ ॥

161. The Great Void, whose beginning is void, whose middle is void, whose end is void, has the brilliancy of tens of millions of suns, and the coolness of tens of millions of moons. By contemplating continually on this, one obtains success.

एतद्ध्यानं सदा कुर्यादनालस्यं दिने दिने ।
तस्य स्यात्सकला सिद्धिर्वत्सरान्नात्र संशयः ॥ १६२ ॥

162. Let him practise with energy daily this dhyâna, within a year he will obtain all success undoubtedly.

क्षणार्धं निश्चलं तत्र मनो यस्य भवेद् ध्रुवम् ।
स एव योगी सद्भक्तः सर्वलोकेषु पूजितः ॥ १६३ ॥

163. He whose mind is absorbed in that place even for a second, is certainly a Yogi, and a good devotee, and is reverenced in all worlds.

तस्य कल्मषसंघातस्तत्क्षणादेव नश्यति ॥ १६४ ॥

164. All his stores of sins are at once verily destroyed.

यं दृष्ट्वा न प्रवर्तंते मृत्युसंसारवर्त्मनि ।
अभ्यसेत्तं प्रयत्नेन स्वाधिष्ठानेन वर्त्मना ॥ १६५ ॥

165. By seeing it one never returns to the path of this mortal universe; let the Yogi, therefore, practise this with great care by the path of the *Swâdhisthân*.

एतद्ध्यानस्य माहात्म्यं मया वक्तुं न शक्यते ।
यः साधयति जानाति सोस्माकमपि सम्मतः ॥ १६६ ॥

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166. I cannot describe the grandeur of this contemplation. He who practises, knows. He becomes respected by me.

ध्यानादेव विजानाति विचित्रेक्षणसम्भवम् ।
अणिमादिगुणोपेतो भवत्येव न संशयः ॥ १६७ ॥

167. By meditation one at once knows the wonderful effects of this Yoga (*i.e.*, of the contemplation of the void); undoubtedly he attains the psychic powers, called *animâ* and *laghimâ*, etc.

राजयोगो मयाख्यातः सर्वतन्त्रेषु गोपितः ।
राजाधिराजयोगोऽयं कथयामि समासतः ॥ १६८ ॥

168. Thus have I described the Râja Yoga, it is kept secret in all the Tantras; now I shall describe to you briefly the Râjâdhirâj Yoga.

The Râjâdhirâj Yoga.

स्वस्तिकञ्चासनं कृत्वा सुमठे जन्तुवर्जिते ।
गुरुं संपूज्य यत्नेन ध्यानमेतत्समाचरेत् ॥ १६९ ॥

169. Sitting in the *Swastikâsana*, in a beautiful monastery, free from all men and animals, having paid respects to his Guru, let the Yogi practise this contemplation.

निरालम्बं भवेज्जीवं ज्ञात्वा वेदान्तयुक्तितः ।
निरालम्बं मनः कृत्वा न किञ्चिच्चिन्तयेत्सुधीः ॥ १७० ॥

170. Knowing through the arguments of the Vedanta that the Jîva is independent and self-supported, let him make his mind also self-supported; and let him not contemplate anything else.

एतद्ध्यानान्महासिद्धिर्भवत्येव न संशयः ।
वृत्तिहीनं मनः कृत्वा पूर्णरूपं स्वयं भवेत् ॥ १७१ ॥

171. Undoubtedly, by this contemplation the highest success (*mahâ-siddhi*) is obtained, by making the mind functionless; he himself becomes perfectly Full.

साधयेत्सततं यो वै स योगी विगतस्पृहः ।
अहंनाम न कोप्यस्ति सर्वदात्मैव विद्यते ॥ १७२ ॥

172. He who practises this always, is the real passionless Yogi, he never uses the word "I," but always finds himself full of âtman.

को बन्धः कस्य वा मोक्ष एकं पश्येत्सदा हि सः ।
एतत्करोति यो नित्यं स मुक्तो नात्र संशयः ॥ १७३ ॥

173. What is bondage, what is emancipation? To him ever all is *one*; undoubtedly, he who practises this always, is the really emancipated.

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स एव योगी सद्भक्तः सर्वलोकेषु पूजितः ।
अहमस्मीति यन्मत्वा जीवात्मपरमात्मनोः ।
अहं त्वमेतदुभयं त्यक्त्वाखण्डं विचिन्तयेत् ।
अध्यारोपापवादाभ्यां यत्र सर्वं विलीयते ।
तदूबीजमाश्रयेद्योगी सर्वसंगविवर्जितः ॥ १७४ ॥

174. He is the Yogi, he is the true devotee, he is worshipped in all the worlds, who contemplates the Jivâtmâ and the Pâramatmâ as related to each other as "I" and "Am," who renounces "I" and "thou" and contemplates the indivisible; the Yogi free from all attachment takes shelter of that contemplation in which, through the knowledge of super-imposition and negation, all is dissolved.

अपरोक्षं चिदानन्दं पूर्णं त्यक्त्वा भ्रमाकुलाः ।
परोक्षं चापरोक्षं च कृत्वा मूढा भ्रमन्ति वै ॥ १७५ ॥

175. Leaving that Brahma, who is manifest, who is knowledge, who is bliss, and who is absolute consciousness, the deluded wander about, vainly discussing the manifested and the unmanifested.

चराचरमिदं विश्वं परोक्षं यः करोति च ।
अपरोक्षं परं ब्रह्म त्यक्तं तस्मिन् प्रलीयते ॥ १७६ ॥

176. He who meditates on this movable and immovable universe, that is really unmanifest, but abandons the supreme Brahman—directly manifest—is verily absorbed in this universe.

ज्ञानकारणमज्ञानं यथा नोत्पद्यते भृशम् ।
अभ्यासं कुरुते योगी सदा सङ्गविवर्जितम् ॥ १७७ ॥

177. The Yogi, free from all attachment, constantly exerts himself in keeping up this practice that leads to Gnosis, so that there may not be again the up-heaval of Ignorance.

सर्वेन्द्रियाणि संयम्य विषयेभ्यो विचक्षणः ।
विषयेभ्यः सुषुप्त्यैव तिष्ठेत्संगविवर्जितः ॥ १७८ ॥

178. The wise one, by restraining all his senses from their objects, and being free from all company, remains in the midst of these objects, as if in deep sleep, *i.e.*, does not perceive them.

एवमभ्यसतो नित्यं स्वप्रकाशं प्रकाशते ।
श्रोतुं बुद्धिसमर्थार्थं निवर्तन्ते गुरोर्गिरः ।
तदभ्यासवशादेकं स्वतो ज्ञानं प्रवर्तते ॥ १७९ ॥

179. Thus constantly practising the Self-luminous becomes manifest: here end all the teachings of the Guru, (they can help the student no further).

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Henceforth he must help himself, they can no more increase his reason or power, henceforth by the mere force of his own practice he must gain the Gnosis.

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।
साधनादमलं ज्ञानं स्वयं स्फुरति तद्ध्रुवम् ॥ १८० ॥

180. That Gnosis from which the speech and mind turn back baffled, is only to be obtained through practice; for then this pure Gnosis bursts forth of itself.

हठं विना राजयोगो राजयोगं विना हठः ।
तस्मात्प्रवर्तते योगी हठे सद्गुरुमार्गतः ॥ १८१ ॥

181. The Haṭha Yoga cannot be obtained without the Râja Yoga, nor can the Râja Yoga be attained without the Haṭha Yoga. Therefore, let the Yogi first learn the Haṭha Yoga from the instructions of the wise Guru.

स्थिते देहे जीवति च योगं न म्रियते भृशम् ।
इन्द्रियार्थोपभोगेषु स जीवति न संशयः ॥ १८२ ॥

182. He who, while living in this physical body, does not practise Yoga, is living merely for the sake of sensual enjoyments.

अभ्यासपाकपर्यन्तं मितान्नं स्मरणं भवेत्
अनाथा साधनं धीमान् कर्तुं पारयतीहन ॥ १८३ ॥

183. From the time he begins till the time he gains perfect mastery, let the Yogi eat moderately and abstemiously, otherwise, however clever, he cannot gain success.

अतीवसाधुसंलापोवदेत् संसदिबुद्धिमान् ।
करोति पिण्डरक्षार्थं बह्वालापविवर्जितः ।
त्यज्यते त्यज्यते सङ्गं सर्वथा त्यज्यते भृशम् ।
अन्यथा न लभेन्मुक्तिं सत्यं सत्यं मयोदितम् ॥ १८४ ॥

184. The wise Yogi in an assembly should utter words of highest good, but should not talk much: he eats a little to keep up his physical frame; let him renounce the company of men, let him renounce the company of men, verily, let him renounce all company: otherwise he cannot attain *mukti* (salvation); verily, I tell you the truth.

गुप्त्यैव क्रियतेऽभ्यासः संगं त्यक्त्वा तदन्तरे ।
व्यवहाराय कर्तव्यो बाह्ये संगानुरागतः ।
स्वे स्वे कर्मणि वर्तन्ते सर्वे ते कर्मसम्भवाः ।
निमित्तमात्रं करणे न दोषोस्ति कदाचन ॥ १८५ ॥

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185. Let him practise this in secrecy, free from the company of men, in a retired place. For the sake of appearances, he should remain in society, but should not have his heart in it. He should not renounce the duties of his profession, caste or rank; but let him perform these merely, as an instrument of the Lord, without any thought of the event. By thus doing there is no sin.

एवं निश्चित्य सुधिया गृहस्थोपि यदाचरेत् ।
तदा सिद्धिमवाप्नोति नात्र कार्या विचारणा ॥ १८६ ॥

186. Even the house-holder (*grihastha*), by wisely following this method, may obtain success, there is no doubt of it.

पापपुण्यविनिर्मुक्तः परित्यक्ताङ्गसाधकः ।
यो भवेत्स विमुक्तः स्याद् गृहे तिष्ठन्सदा गृही ।
न पापपुण्यैर्लिप्येत योगयुक्तो सदा गृही ।
कुर्वन्नपि तदा पापान्स्वकार्यं लोकसंग्रहे ॥ १८७ ॥

187. Remaining in the midst of the family, always doing the duties of the house-holder, he who is free from merits and demerits, and has restrained his senses, attains salvation. The house-holder practising Yoga is not touched by sins, if to protect mankind he does any sin, he is not polluted by it.

The Mantra **ॐ ऐँ क्लीँ स्त्रीँ**

अधुना संप्रवक्ष्यामि मन्त्रसाधनमुत्तमम् ।
ऐहिकामुष्मिकसुखं येन स्यादविरोधतः ॥ १८८ ॥

188. Now I shall tell you the best of practices, the japa of *mantra*: from this, one gains happiness in this as well in the world beyond this.

यस्मिन्मन्त्रे वरे ज्ञाते योगसिद्धिर्भवेत्खलु ।
योगेन साधकेन्द्रस्य सर्वैश्वर्यसुखप्रदा ॥ १८९ ॥

189. By knowing this highest of the *mantras*, the Yogi certainly attains success (*siddhi*): this gives all power and pleasure to the one-pointed Yogi.

मूलाधारेस्ति यत्पद्मं चतुर्दलसमन्वितम् ।
तन्मध्ये वाग्भवं बीजं विस्फुरन्तं तडित्प्रभम् ॥ १९० ॥

190. In the four-petalled Mulâdhâr lotus is the bîja of speech, brilliant as lightning (*i.e.*, the syllable **ऐँ** *aiṃ*.)

हृदये कामबीजंतु बन्धूककुसुमप्रभम् ।
आज्ञारविन्दे शक्तयाख्यं चन्द्रकोटिसमप्रभम् ॥
बीजत्रयमिदं गोप्यं भुक्तिमुक्तिफलप्रदम् ।
एतन्मन्त्रत्रयं योगी साधयेत्सिद्धिसाधकः ॥ १९१ ॥

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191. In the heart is the bîja of love, beautiful as the *bandhuk* flower (क्लीँ klîṃ.) In the space between the two eyebrows (*i.e.*, in the Âjña lotus,) is the bîja of Śakti (स्त्रीँ strîṃ), brilliant as tens of millions of moons. These three seeds should be kept secret—they give enjoyment and emancipation. Let the Yogi repeat these three *mantras* and try to attain success.

(*N. B.*—The mystical names of these bîja *mantras* are not given in the text. The whole mantra is Oṃ, aiṃ, klîṃ, strîṃ.

एतन्मन्त्रं गुरोर्लब्ध्वा न द्रुतं न विलम्बितम् ।
अक्षराक्षरसन्धानं निःसन्दिग्धमना जपेत् ॥ १९२ ॥

192. Let him learn this *mantra* from his Guru, let him repeat it neither too fast nor too slowly, keeping the mind free from all doubts, and understanding the mystic relation between the letters of the *mantra*.

तद्गतश्चैकचित्तश्च शास्त्रोक्तविधिना सुधीः ।
देव्यास्तु पुरतो लक्षं हुत्वा लक्षत्रयं जपेत् ॥ १९३ ॥

193. The wise Yogi, intently fixing his attention on this *mantra*, performing all the duties peculiar to his caste, should perform one hundred thousand *homs* (fire sacrifices,) and then repeat this *mantra* three hundred thousand times in the presence of the Goddess (Tripura.)

करवीरप्रसूनन्तु गुडक्षीराज्यसंयुतम् ।
कुण्डे योन्याकृते धीमाञ्जुपान्ते जुहुयात्सुधीः ॥ १९४ ॥

194. At the end of this sacred repetition (*japa*), let the wise Yogi again perform *hom*, in a triangular hollow, with sugar, milk, butter and the flower of *karavi* (oleander).

अनुष्ठाने कृते धीमान्पूर्वसेवा कृता भवेत् ।
ततो ददाति कामान्वै देवी त्रिपुरभैरवी ॥ १९५ ॥

195. By this performance of Homa-Japa-Homa, the Goddess Tripura Bhairavi, who has been propitiated by the above *mantra*, becomes pleased, and grants all the desires of the Yogi.

गुरुं सन्तोष्य विधिवल्लब्ध्वा मन्त्रवरोत्तमम् ।
अनेन विधिना युक्तो मन्दभाग्योऽपि सिद्ध्यति ॥ १९६ ॥

196. Having satisfied the Guru and having received this highest of *mantras*, in the proper way, and performing its repetition in the way laid down, with mind concentrated, even the most heavy-burdened with past Karmas attains success.

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लक्षमेकं जपेद्यस्तु साधको विजितेन्द्रियः ।
दर्शनात्तस्य क्षुभ्यन्ते योषितो मदनातुराः ॥
पतन्ति साधकस्याग्रे निर्लज्जा भयवर्जिताः ॥ १९७ ॥

197. The Yogi, who having controlled his senses, repeats this *mantra* one hundred thousand times, gains the power of attracting others.

जप्ते न चेद्द्विलक्षेण ये यस्मिन्विषये स्थिताः ।
आगच्छन्ति यथातीर्थं विमुक्तकुलविग्रहाः ॥
ददति तस्य सर्वस्वं तस्यैव च वशे स्थिताः ॥ १९८ ॥

198. By repeating it two lacs of times he can control all persons—they come to him as freely, as women go to a pilgrimage. They give him all that they possess, and remain always under his control.

त्रिभिर्लक्षैस्तथाजप्तैर्मण्डलीकाः समण्डलाः ।
वशमायान्ति ते सर्वे नात्र कार्या विचारणा ॥१९९॥

199. By repeating this *mantra* three *lacs* of times, all the deities presiding over the spheres as well as the spheres, are brought under his dominion.

षडभिर्लक्षैर्महीपालं सभृत्यबलवाहनम् ॥ २०० ॥

200. By repeating this six *lacs* of times, he becomes the vehicle of power—yea, the protector of the world—surrounded by servants.

लक्षैर्द्वादशभिर्जप्तैर्यक्षरक्षोरगेश्वराः ।
वशमायान्ति ते सर्वे आज्ञां कुर्वन्ति नित्यशः ॥ २०१ ॥

201. By repeating this twelve *lacs* of times, the lords of Yakshas, Râkshas and the *Nâgas* come under his control; all obey his command constantly.

त्रिपञ्चलक्षजप्तैस्तु साधकेन्द्रस्य धीमतः ।
सिद्धविद्याधराश्चैव गन्धर्वाप्सरसांगणाः ॥
वशमायान्ति ते सर्वे नात्र कार्या विचारणा ।
हठाच्छ्रवणविज्ञानं सर्वज्ञत्वं प्रजायते ॥ २०२ ॥

202. By repeating this fifteen *lacs* of times, the Siddhas, the Viddyâdharâs, the Gandharvas, the Apsarâs come under the control of the Yogi. There is no doubt of it. He attains immediately the knowledge of all audition and thus all-knowinghood.

तथाष्टादशभिर्लक्षैर्देहेनानेन साधकः ।
उत्तिष्ठेन्मेदिनीं त्यक्त्वा दिव्यदेहस्तु जायते ॥
भ्रमते स्वेच्छया लोके छिद्रां पश्यति मेदिनीम् ॥ २०३ ॥

203. By repeating this eighteen *lacs* of times, he, in this body, can rise from the ground: he attains verily the luminous body; he goes all over

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the universe, wherever he likes; he sees the pores of the earth, *i.e.*, he sees the interspaces and the molecules of this solid earth.

अष्टाविंशतिभिर्लक्षै र्विद्याधरपतिर्भवेत् ।
साधकस्तु भवेद्धीमान्कामरूपो महाबलः ॥
त्रिंशल्लक्षै स्तथाजस्रैर्ब्रह्मविष्णुसमो भवेत् ।
रुद्रत्वं षष्टिभिर्लक्षै रमरत्वमशीतिभिः ॥
कोट्यै कया महायोगी लीयते परमे पदे ।
साधकस्तु भवेद्योगी त्रैलोक्ये सोऽतिदुर्लभः ॥ २०४ ॥

204. By repeating this 28 *lacs* of times, he becomes the lord of the Viddyâdharâs, the wise Yogi becomes *kâma-rûpi* (*i.e.*, can assume whatever form he desires.) By repeating these thirty lacs of times he becomes equal to *Brahmâ* and *Vishnu*. He becomes a Rudra, by sixty *lac* repetitions, by eighty *lac* repetitions he becomes all-enjoyer, by repeating one tens of millions of times, the great Yogi is absorbed in the Param Brahman. Such a practitioner is hardly to be found throughout the three worlds.

त्रिपुरे त्रिपुरन्त्वेकं शिवं परमकारणम् ।
अक्षयं तत्पदं शान्तमप्रमेयमनामयम् ॥
लभतेऽसौ न सन्देहो धीमान्सर्वमभीप्सितम् ॥ २०५ ॥

205. O Goddess! Shiva, the destroyer of Tripura, is the One first and the Highest cause. The wise attains Him, who is unchanging, undecaying, all peace, immeasureable and free from all ills—the Highest Goal.

शिवविद्या महाविद्या गुप्ता चाग्रे महेश्वरी ।
मद्भाषितमिदं शास्त्रं गोपनीयमतो बुधैः ॥ २०६ ॥

206. O great Goddess! this science of Shiva is a great science (*mâhâvidyâ*), it had always been kept secret. Therefore, this science revealed by me, the wise should keep secret.

हठविद्या परंगोप्या योगिना सिद्धिमिच्छता ।
भवेद्वीर्यवती गुप्ता निर्वीर्या च प्रकाशिता ॥ २०७ ॥

207. The Yogi, desirous of success, should keep the Hatha Yoga as a great secret. It becomes fruitful while kept secret, revealed it loses its power.

य इदं पठते नित्यमाद्योपान्तं विचक्षणः ।
योगसिद्धिर्भवेत्तस्य क्रमेणैव न संशयः ॥
समोक्षं लभते धीमान्य इदं नित्यमर्चयेत् ॥ २०८ ॥

208. The wise one, who reads it daily from beginning to end, undoubtedly, gradually obtains success in Yoga. He attains emancipation who honors it daily.

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मोक्षार्थिभ्यश्च सर्वेभ्यः साधुभ्यः श्रावयेदपि ।
क्रियायुक्तस्य सिद्धिः स्यादक्रियस्य कथम्भवेत् ॥ २०९ ॥

209. Let this science be recited to all holy men, who desire emancipation. By practice success is obtained, without it how can success follow.

तस्मात्क्रियाविधानेन कर्तव्या योगिपुंगवैः ।
यदृच्छालाभसन्तुष्टः सन्त्यक्तान्तरसंज्ञकः ॥
गृहस्थश्चाप्यनासक्तः स मुक्तो योगसाधनात् ॥ २१० ॥

210. Therefore, the Yogis should perform Yoga according to the rules of practice. He who is contented with what he gets, who restrains his senses, being a house-holder, who is not absorbed in the house-hold duties, certainly attains emancipation by the practice of Yoga.

गृहस्थानां भवेत्सिद्धिरीश्वराणां जपेन वै ।
योगक्रियाभियुक्तानां तस्मात्संयतते गृही ॥ २११ ॥

211. Even the lordly house-holders obtain success by *japa*, if they perform the duties of Yoga properly. Let, therefore, a house-holder also exert in Yoga (his wealth and condition of life are no obstacles in this.)

गेहे स्थित्वा पुत्रदारादिपूर्णः
सङ्गं त्यक्त्वा चान्तरे योगमार्गे ।
सिद्धेश्चिह्नं वीक्ष्य पश्चाद् गृहस्थः
क्रीडेत्सो वै मन्मतं साधयित्वा ॥ २१२ ॥

212. Living in the house amidst wife and children, but being free from attachments to them, practising Yoga in secrecy, a house-holder even finds marks of success (slowly crowning his efforts), and thus following this teaching of mine, he ever lives in blissful happiness.

इति श्रीशिवसंहितायां हरगौरीसंवादे योगशास्त्रे
पंचमः पटलः समाप्तः ॥ ५ ॥ शुभम् ॥

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THE GHERANDA SAMHITA

TRANSLATED BY

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THE GHERANDA SAMHITA

Lesson First

ON THE TRAINING OF THE PHYSICAL BODY.

SALUTATION.

I bow to that Lord Primeval who taught in the beginning the science of the Training in Hardiness (Hatha Yoga)—a science that stands out as the first rung on the ladder that leads to the supreme heights of Royal Training (Raja Yoga).

Note.—The Training of the body is the first step to the training of the mind. A healthy mind can exist only in a healthy body. Hence the Hatha Yoga or training of the body is the first step to the training of the mind or Raja Yoga. Hatha may be translated as "hard" or the training of or in Hardiness. Raja in this connection may be translated as royal or softness, or training in royal graces or mental discipline.

घटस्थयोगकथनम् ।

एकदा चण्डकापालिर्गत्वा घेरण्डकुट्टिरम् ।
प्रणम्य विनयाद्भक्त्या घेरण्डं परिपृच्छति ॥ १ ॥

1. Once Chaṇḍa Kâpâli going to the cottage of Gheraṇḍa saluted him with reverence and devotion.

श्रीचण्डकापालिरुवाच—
घटस्थयोगं योगेश तत्वज्ञानस्य कारणम् ।
इदानीं श्रोतुमिच्छामि योगेश्वर वद प्रभो ॥ २ ॥

Chaṇḍa Kâpâli said :—

2. O Master of Yoga ! O best of the Yogins ! O L[redacted] I wish now to learn the Physical Discipline (Yoga), which leads to t[redacted] knowledge of truth (or Tattva-jñâna).

घेरण्ड उवाच—
साधु साधु महाबाहो यन्मान्त्वं परिपृच्छसि ।
कथयामि हि ते वत्स सावधानावधारय ॥ ३ ॥

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GHERAṆḌA REPLIED.

3. Well asked, indeed, O mighty armed, I shall tell thee, O child, what thou askest me. Attend to it with diligence.

नास्ति मायासमः पाशो नास्ति योगात्परं बलम् ।
नास्तिज्ञानात्परो बन्धुर्नाहंङ्कारात् परो रिपुः ॥ ४ ॥

4. There are no fetters like those of Illusion (Mâyâ), no strength like that which comes from discipline (Yoga), there is no friend higher than knowledge (Jñâna), and no greater enemy than Egoism (Ahaṅkâra).

अभ्यासात्कादिवर्णानि यथा शास्त्राणि बोधयेत् ।
तथा योगं समासाद्य तत्त्वज्ञानञ्च लभ्यते ॥ ५ ॥

5. As by learning the alphabets one can, through practice, master all the sciences, so by thoroughly practising first the (physical) training, one acquires the Knowledge of the True.

सुकृतैर्दुष्कृतैः कार्यैर्जायते प्राणिनां घटः ।
घटादुत्पद्यते कर्म्म घटियन्त्रं यथा भ्रमेत् ॥ ६ ॥

6. On account of good and bad deeds, the bodies of all animated beings are produced, and the bodies give rise to works (Karma which leads to rebirth) and thus the circle is continued like that of a Persian Wheel.

ऊर्ध्वाधो भ्रमते यद्वद्घटियन्त्रं गवां वशात् ।
तद्वत्कर्म्मवशाज्जीवो भ्रमते जन्ममृत्युभिः ॥ ७ ॥

7. As the Persian Wheel in drawing water from a well goes up and down, moved by the bullocks (filling and exhausting the buckets again and again), so the soul passes through life and death moved by its Deeds.

आमकुम्भ इवाम्भस्थो जीर्यमाणः सदा घटः ।
योगानलेन संदह्य घटशुद्धिं समाचरेत् ॥ ८ ॥

8. Like unto an unbaked earthen pot thrown in water, the body is soon decayed (in this world). Bake it hard in the fire of Training in order to strengthen and purify the body.

अथ सप्तसाधनम् ।
[illegible]धनं दृढता चैव स्थैर्य्यं धैर्य्यञ्च लाघवम् ।
[illegible]त्यक्षञ्च निर्लिप्तञ्च घटस्य सप्तसाधनम् ॥ ९ ॥

THE SEVEN EXERCISES.

9. The seven exercises which appertain to this Training of the body are the following :—Purificatory, strengthening, steadying, calming, and those leading to lightness, perception, and isolation.

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अथ सप्तसाधनलक्षणम् ।
षट्कर्मणा शोधनञ्च आसनेन भवेद्दृढम् ।
मुद्रया स्थिरता चैव प्रत्याहारेण धीरता ॥ १० ॥
प्राणायामाल्लाघवञ्च ध्यानात्प्रत्यक्षमात्मनि ।
समाधिना निर्लिप्तञ्च मुक्तिरेव न संशयः ॥ ११ ॥

10—11. 1st.—The purification is acquired by the regular performance of six practices (to be mentioned shortly); 2nd—Âsana or posture gives Driddhatâ or strength; 3rd—Mudrâ gives Sthiratâ or steadiness; 4th—Pratyâhâra gives Dhairyatâ or calmness; 5th—Prâṇâyâma gives lightness or Laghimâ; 6th—Dhyâna gives perception (Pratyakshatwa) of Self; and 7th—Samâdhi gives isolation (Nirliptatâ), which is verily the Freedom.

अथ शोधनम् ।
धौति र्वस्तिस्तथा नेतिर्लौलिकी त्राटकं तथा ।
कपालभातिश्चैतानि षट्कर्म्माणि समाचरेत् ॥ १२ ॥

THE SIX PURIFICATORY PROCESSES.

12. (1) Dhauti; (2) Basti; (3) Neti; (4) Laukiki; (5) Trâṭaka; (6) Kapâlabhâti are the Shatkarmas or six practices, known as Sâdhana.

PART I.

अथ धौतिः ।
अन्तर्धौतिर्दन्तधौतिर्हृद्धौतिर्मूलशोधनम् ।
धौतिं चतुर्विधां कृत्वा घटं कुर्वन्तु निर्मलम् ॥ १३ ॥

THE FOUR INTERNAL DHAUTIS.

13. The Dhautis are of four kinds, and they clear away the impurities of the body. They are:—(*a*) Antardhauti (internal washing); (*b*) Dantadhauti (cleaning the teeth); (*c*) Hriddhauti (cleaning the heart); (*d*) Mulashodhana (cleaning the rectum).

अथ अन्तर्धौतिः ।
वातसारं वारिसारं वह्निसारं बहिष्कृतम् ।
घटस्य निर्म्मलार्थाय अन्तर्धौतिश्चतुर्विधा ॥ १४ ॥

(*a*) ANTAR-DHAUTI.

14. Antardhauti is again sub-divided into four parts:—Vâtasâra (wind purification), Vârisâra (water purification), Vahnisâra (fire purification), and Bahiskrita.

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अथ वातसारः ।
काकचञ्चूवदास्येन पिबेद्वायुं शनैः शनैः ।
चालयेदुदरं पश्चाद्वर्त्मना रेचयेच्छनैः ॥ १५ ॥

(a¹) VÂTASÂRA-DHAUTI.

15. Contract the mouth like the beak of a crow and drink air slowly, and filling the stomach slowly with it, move it therein, and then slowly force it out through the lower passage.

वातसारं परं गोप्यं देहनिर्म्मलकारणम् ।
सर्वरोगक्षयकरं देहानलविवर्द्धकम् ॥ १६ ॥

16. The Vâtasâra is a very secret process, it causes the purification of the body, it destroys all diseases and increases the gastric-fire.

अथ वारिसारः ।
आकण्ठं पूरयेद्वारि वक्त्रेण च पिबेच्छनैः ।
चालयेदुदरेणैव चोदराद्रेचयेदधः ॥ १७ ॥

(a²) VÂRISÂRA-DHAUTI.

17. Fill the mouth with water down to the throat, and then drink it slowly; and then move it through the stomach, forcing it downwards expelling it through the rectum.

वारिसारं परं गोप्यं देहनिर्म्मलकारकम् ।
साधयेत्तत्प्रयत्नेन देवदेहं प्रपद्यते ॥१८ ॥

18. This process should be kept very secret. It purifies the body. And by practising it with care, one gets a luminous or shining body.

वारिसारं परां धौतिं साधयेद्यः प्रयत्नतः ।
मलदेहं शोधयित्वा देवदेहं प्रपद्यते ॥ १९ ॥

19. The Vârisâra is the highest Dhauti. He who practises it with ease, purifies his filthy body and turns it into a shining one.

अथ अग्निसारः ।
नाभिग्रन्थिं मेरुपृष्ठे शतवारञ्च कारयेत् ।
अग्निसारमेषा धौतिर्योगिनां योगसिद्धिदा ॥ २० ॥

(a³) AGNISÂRA OR FIRE PURIFICATION.

20. Press in the naval knot or intestines towards the spine for one hundred times. This is Agnisâra or fire process. This gives success in the practice of Yoga, it cures all the diseases of the stomach (gastric juice) and increases the internal fire.

उदरामयजंत्यक्त्वा जठराग्निं विवर्धयेत् ।
एषा धौतिः परा गोप्या देवानामपि दुर्लभा ।
केवलं धौतिमात्रेण देवदेहो भवेद्ध्रुवम् ॥ २१ ॥

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21. This form of Dhauti should be kept very secret, and it is hardly to be attained even by the gods. By this Dhauti alone one certainly gets a luminous body.

अथ बहिष्कृतधौतिः ।
काकीमुद्रां साधयित्वा पूरयेदुदरं मरुत् ।
धारयेदर्द्धयामन्तु चालयेदर्धवर्त्मना ।
एषा धौतिः परागोप्या न प्रकाश्या कदाचन ॥ २२ ॥

(a') BAHISKRITA-DHAUTI.

22. By Kâkachañchu or crow-bill Mudrâ fill the stomach with air, hold it there for one hour and a half, and then force it down towards the intestines. This Dhauti must be kept a great secret, and must not be revealed to anybody.

अथ प्रक्षालनम् ।
नाभिमग्नो जले स्थित्वा शक्तिनाडीं विसर्जयेत् ।
कराभ्यां क्षालयेन्नाडीं यावन्मलविसर्जनम् ।
तावत्प्रक्षाल्य नाडीञ्च उदरे वेशयेत् पुनः ॥ २३ ॥

23. Then standing in navel-deep water, draw out the Śaktinâdî (long intestines), wash the Nâdî with hand, and so long as its filth is not all washed away, wash it with care, and then draw it in again into the abdomen.

इदं प्रक्षालनं गोप्यं देवानामपि दुर्लभम् ।
केवलं धौतिमात्रेण देवदेहो भवेद्ध्रुवम् ॥ २४ ॥

24. This process should be kept secret. It is not easily to be attained even by the gods. Simply by this Dhauti one gets Deva-deha (Godlike body.)

अथ बहिष्कृतधौतिप्रयोगः ।
यामार्धं धारणां शक्तिं यावन्न साधयेन्नरः ।
बहिष्कृतं महद्धौतिस्तावच्चैव न जायते ॥ २५ ॥

25. As long as a person has not the power of retaining the breath for an hour and a half (or retaining wind in the stomach for that period), so long he cannot achieve this grand Dhauti or purification, known as Bahiskritadhauti.

अथ दन्तधौतिः ।
दन्तमूलं जिह्वामूलं रन्ध्रञ्च कर्णयुग्मयोः ।
कपालरन्ध्रं पञ्चैते दन्तधौतिं विधीयते ॥ २६ ॥

(b).—DANTA-DHAUTI, OR TEETH PURIFICATION.

26. Danta-Dhauti is of five kinds: purification of the teeth, of the root of the tongue, of the two holes of the ear, and of the frontal-sinuses.

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अथ दन्तमूलधौतिः ।

खादिरेण रसेनाथ मृत्तिकया च शुद्धया ।
मार्जयेद्दन्तमूलञ्च यावत्किल्बिषमाहरेत् ॥ २७ ॥

(b¹) DANTA-MULA-DHAUTI.

27. Rub the teeth with catechu-powder or with pure earth, so long as dental impurities are not removed.

दन्तमूलं परा धौतिर्योगिनां योगसाधने ।
नित्यं कुर्य्यात्प्रभाते च दन्तरक्षां च योगवित् ।
दन्तमूलं धावनादिकार्य्येषु योगिनां मतम् ॥ २८ ॥

28. This teeth-washing is a great Dhauti and an important process in the practice of Yoga for the Yogis. It should be done daily in the morning by the Yogis, in order to preserve the teeth. In purification this is approved of by the Yogis.

अथ जिह्वाशोधनम् ।

अथातः संप्रवक्ष्यामि जिह्वाशोधनकारणम् ।
जरामरणरोगादीन्नाशयेद्दीर्घलम्बिका ॥ २९ ॥

(b²) JIVHÂ SODHANA, OR TONGUE-DHAUTI.

29. I shall now tell you the method of cleansing the tongue. The elongation of the tongue destroys old age, death and disease.

अथ जिह्वामूलधौतिप्रयोगः ।

तर्जनीमध्यमानामा अङ्गुलित्रययोगतः ।
वेशयेद्गलमध्ये तु मार्जयेल्लम्बिकामुलम् ।
शनैः शनैर्मार्जयित्वा कफदोषं निवारयेत् ॥ ३० ॥

30. Join together the three fingers known as the index, the middle and the ring finger, put them into the throat, and rub well and clean the root of the tongue, and by washing it again throw out the phlegm.

मार्जयेन्नवनीतेन दोहयेच्च पुनः पुनः ।
तदग्रं लौहयन्त्रेण कर्षयित्वा शनैः शनैः ॥ ३१ ॥

31. Having thus washed it, rub it with butter, and milk it again and again; then by holding the tip of the tongue with an iron instrument pull it out slowly and slowly.

नित्यं कुर्य्यात्प्रयत्नेन रवेरुदयकेऽस्तके ।
एवं कृते च नित्यं सा लम्बिका दीर्घतां व्रजेत् ॥ ३२ ॥

32. Do this daily with diligence before the rising and setting sun. By so doing the tongue becomes elongated.

अथ कर्णधौतिप्रयोगः ।

तर्जन्यनामिकायोगान्मार्जयेत् कर्णरंध्रयोः ।
नित्यमभ्यासयोगेन नादान्तरं प्रकाशयेत् ॥ ३३ ॥

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(b²) KARNA-DHAUTI, OR EAR-CLEANING.

33. Clean the two holes of the ears by the index and the ring fingers. By practising it daily, the mystical sounds are heard.

अथ कपालरन्ध्रप्रयोगः ।
वृद्धाङ्गुष्ठेन दक्षेण मार्जयेद्भालरन्ध्रकम् ।
एवमभ्यासयोगेन कफदोषं निवारयेत् ॥ ३४ ॥

KAPÂLA-RANDHRA-DHAUTI.

34. Rub with the thumb of the right hand the depression in the forehead near the bridge of the nose. By the practice of this Yoga, diseases arising from derangements of phlegmatic humours are cured.

नाडी निर्मलतां याति दिव्यदृष्टिः प्रजायते ।
निद्रान्ते भोजनान्ते च दिवान्ते च दिने दिने ॥ ३५ ॥

35. The vessels become purified and clairvoyance is induced. This should be practised daily after awakening from sleep, after meals, and in the evening.

अथ हृद्धौतिः ।
हृद्धौतिं त्रिविधां कुर्य्याद्दण्डवमनवाससा ॥ ३६ ॥

(c) HRID-DHAUTI.

36. Hrid-Dhauti, or purification of heart (or rather throat) is of three kinds, *viz.*, by Danda (a stick), Vamana (vomiting), and by Vastra (cloth).

रम्भादण्डं हरिद्दण्डं वेत्रदण्डं तथैव च ।
हृन्मध्ये चालयित्वा तु पुनः प्रत्याहरेच्छनैः ॥ ३७ ॥

(c¹) DANDA-DHAUTI.

37. Take either a plantain stalk or a stalk of turmeric (Haridra) or a stalk of cane, and thrust it slowly into the æsophagus and then draw it out slowly.

कफपित्तं तथा क्लेदं रेचयेदूर्ध्ववर्त्मना ।
दण्डधौतिविधानेन हृद्रोगं नाशयेद्ध्रुवम् ॥ ३८ ॥

38. By this process all the phlegm, bile and other impurities are expelled out of the mouth. By this Danda-Dhauti every kind of heart-disease is surely cured.

अथ वमनधौतिः ।
भोजनान्ते पिबेद्वारि चाकण्ठपूरितं सुधीः ।
ऊर्ध्वं दृष्टिं क्षणं कृत्वा तज्जलं वमयेत्पुनः ।
नित्यमभ्यासयोगेन कफपित्तं निवारयेत् ॥ ३९ ॥

(c²) VAMAṆA-DHAUTI.

39. After meal, let the wise practitioner drink water full up to the throat, then looking for a short while upwards, let him vomit it out

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again. By daily practising this Yoga, disorders of phlegm and bile are cured.

अथ वासोधौतिः ।
चतुरङ्गुलविस्तारं सूक्ष्मवस्त्रं शनैर्ग्रसेत् ।
पुनः प्रत्याहरेदेतत्प्रोच्यते धौतिकर्म्म कम् ॥ ४० ॥

(*c*) VASTRA-DHAUTI.

40. Let him swallow slowly a thin cloth, four fingers wide, then let him draw it out again. This is called Vastra-Dhauti.

गुल्मज्वरप्लीहाकुष्ठकफपित्तं विनश्यति ।
आरोग्यं बलपुष्टिश्च भवेत्तस्य दिने दिने ॥ ४१ ॥

41. This cures Gulma or abdominal diseases, fever, enlarged spleen, leprosy, and other skin diseases and disorders of phlegm and bile, and day by day the practitioner gets health, strength, and cheerfulness.

अथ मूलशोधनम् ।
अपानकरता तावद्यावन्मूलं न शोधयेत् ।
तस्मात्सर्वप्रयत्नेन मूलशोधनमाचरेत् ॥ ४२ ॥

(*d*) MULA SODHANA, OR PURIFICATION OF THE RECTUM.

42. The Apânavâyu does not flow freely so long as the rectum is not purified. Therefore with the greatest care let him practise this purification of the large intestines.

पित्तमूलस्य दण्डेन मध्यमाङ्गुलिनापि वा ।
यत्नेन क्षालयेद्गुह्यं वारिणा च पुनः पुनः ॥ ४३ ॥

43. By the stalk of the root of Haridra (turmeric) or the middle finger, the rectum should be carefully cleansed with water over and over again.

वारयेत्कोष्ठकाठिन्यमामजीर्णं निवारयेत् ।
कारणं कान्तिपुष्ट्योश्च वह्निमण्डल दीपनम् ॥ ४४ ॥

44. This destroys constipation, indigestion, and dyspepsia, and increases the beauty and vigour of the body and enkindles the sphere of the fire (*i. e.*, the gastric juice).

End of Dhautis.

PART II.

अथ बस्तिप्रकरणम् ।
जलबस्तिः शुष्कबस्तिर्बस्तिः स्याद्द्विविधा स्मृता ।
जलबस्तिं जले कुर्याच्छुष्कबस्तिं सदा क्षितौ ॥ ४५ ॥

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BASTIS.

45. The Bastis are described of two kinds, *viz*: Jala Basti (or water Basti) and Sukshma Basti (or dry Basti). Water Basti is done in water and dry Basti always on land.

अथ जलबस्तिः ।
नाभिमग्नजले पायुं न्यस्तवानुत्कटासनम् ।
।कुञ्चनं प्रसारञ्च जलबस्तिं समाचरेत् ॥ ४६ ॥

JALA-BASTI.

46. Entering water up to the navel and assuming the posture called Utkaṭâsana, let him contract and dilate the sphincter-muscle of the anus. This is called Jala-Basti.

प्रमेहञ्च उदावर्त्तं क्रूरवायुं निवारयेत् ।
भवेत्स्वच्छन्ददेहश्च कामदेवसमो भवेत् ॥ ४७ ॥

47. This cures Prameha (urinary disorders), udâvarta (disorders of digestion) and Kruravâyu (disorders of the wind). The body becomes free from all diseases and becomes as beautiful as that of the god Cupid.

बस्तिं पश्चिमोत्तानेन चालयित्वा शनैरधः ।
अश्विनीमुद्रया पायुमाकुञ्चयेत् प्रसारयेत् ॥ ४८ ॥

STHALA-BASTI.

48. Assuming the posture called Paschimottâna, let him move the intestines slowly downwards, then contract and dilate the sphincter-muscle of the anus with Aswini-Mudrâ.

एवमभ्यासयोगेन कोष्ठदोषो न विद्यते ।
विवर्द्धयेज्जठराग्निमामवातं विनाशयेत् ॥ ४९ ॥

49. By this practice of Yoga, constipation never occurs, and it increases gastric fire and cures flatulence.

End of Basti-Karma.

PART III.

अथ नेतियोगः ।
वितस्तिमानं सूक्ष्मसूत्रं नासानाले प्रवेशयेत् ।
मुखान्निर्गमयेत्पश्चात् प्रोच्यते नेतिकर्मकम् ॥ ५० ॥

NETI.

50. Take a thin thread, measuring half a cubit, and insert it into the nostrils, and passing it through, pull it out by the mouth. This is called Neti-Kriyâ.

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साधनान्नेतिकार्यस्य खेचरीसिद्धिमाप्नुयात् ।
कफदोषा विनश्यन्ति दिव्यदृष्टिः प्रजायते ॥ ५१ ॥

51. By practising the Neti-Kriyâ, one obtains Khechari Siddhi. It destroys the disorders of phlegm and produces clairvoyance or clear sight.

PART IV.

अथ लौकिकीयोगः ।
अमन्दवेगेन तुन्दं तु भ्रामयेदुभपार्श्वयोः ।
सर्वरोगान्निहन्तीह देहानलविवर्द्धनम् ॥ ५२ ॥

LAUKIKI-YOGA.

52. With great force move the stomach and intestines from one side to the other. This is called Laukiki-Yoga. This destroys all diseases and increases the bodily fire.

PART V.

अथ त्राटकम् ।
निमेषोन्मेषकं त्यक्त्वा सूक्ष्मलक्ष्यं निरीक्षयेत् ।
यावदश्रु पतति त्राटकं प्रोच्यते बुधैः ॥ ५३ ॥

TRÂTAKA OR GAZING.

53. Gaze steadily without winking at any small object, until tears begin to flow. This is called Trâṭaka by the wise.

एवमभ्यासयोगेन शाम्भवी जायते ध्रुवम् ।
नेत्ररोगा विनश्यन्ति दिव्यदृष्टिः प्रजायते ॥ ५४ ॥

54. By practising this Yoga, Sambhavi Siddhis are obtained; and certainly all diseases of the eye are destroyed and clairvoyance is induced.

PART VI.

अथ कपालभातिः ।
वामक्रमेणव्युत्क्रमेण शीत्क्रमेण विशेषतः ।
भालभातिं त्रिधा कुर्यात्कफदोषं निवारयेत् ॥ ५५ ॥

KAPÂLABHÂTI.

55. The Kapâlabhâti is of three kinds: Vâma-krama, Vyût-krama, and Śit-krama. They destroy disorders of phlegm.

अथ वामक्रमकपालभातिः ।
ईडया पूरयेद्वायुं रेचयेत्पिङ्गलापुनः ।
पिङ्गलया पूरयित्वा पुनश्चन्द्रेण रेचयेत् ॥ ५६ ॥

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VÂMA-KRAMA.

56. Draw the wind through the left nostril and expel it through the right, and draw it again through the right and expel it through the left.

पूरकं रेचकं कृत्वा वेगेन न तु चालयेत् ।
एवमभ्यासयोगेन कफदोषं निवारयेत् ॥ ५७ ॥

57. This inspiration and expiration must be done without any force. This practice destroys disorders of phlegm.

अथ व्युत्क्रमकपालभातिः ।
नासाभ्यां जलमाकृष्य पुनर्वक्त्रेण रेचयेत् ।
पायं पायं व्युत्क्रमेण श्लेष्मदोषं निवारयेत् ॥ ५८ ॥

VYÛT-KRAMA

58. Draw the water through the two nostrils and expel it through the mouth slowly and slowly. This is called Vyût-krama which destroys disorders of phlegm.

अथ शीत्क्रमकपालभातिः ।
शीत्कृत्य पीत्वा वक्त्रेण नासानालैर्विरेचयेत् ।
एवमभ्यासयोगेन कामदेवसमो भवेत् ॥ ५९ ॥

SÎT-KRAMA.

59. Suck water through the mouth and expel it through the nostrils. By this practice of Yoga one becomes like the god Cupid.

न जायते वार्द्धकं च ज्वरा नैव प्रजायते ।
भवेत्स्वच्छन्ददेहश्च कफदोषं निवारयेत् ॥ ६० ॥

इति श्रीघेरण्डसंहितायां घेरण्डचण्डसंवादे षट्कर्म्मसाधनं नाम प्रथमोपदेशः समाप्तः ।

60. Old age never comes to him and decrepitude never disfigures him. The body becomes healthy, elastic, and disorders of phlegm are destroyed.

End of the first lesson.

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Second Lesson.

द्वितीयोपदेशः ।

अथ आसनानि ।

घेरण्ड उवाच—

आसनानि समस्तानि यावन्तो जीवजन्तवः ।
चतुरशीतिलक्षाणि शिवेन कथितानि च ॥ १॥

THE ÂSANAS OR POSTURES.

GHERANDA SAID :—1. There are eighty-four hundreds of thousands of Âsanas described by Shiva. The postures are as many in number as there are numbers of species of living creatures in this universe.

तेषां मध्ये विशिष्टानि षोडशोनं शतं कृतम् ।
तेषां मध्ये मर्त्यलोके द्वात्रिंशदासनं शुभम् ॥ २ ॥

2. Among them eighty-four are the best ; and among these eighty-four, thirty-two have been found useful for mankind in this world.

अथ आसनानां भेदाः ।

सिद्धं पद्मं तथा भद्रं मुक्तं वज्रञ्च स्वस्तिकम् ।
सिंहञ्च गोमुखं वीरं धनुरासनमेव च ॥ ३ ॥
मृतं गुप्तं तथा मात्स्यं मत्स्येन्द्रासनमेव च ।
गोरक्षं पश्चिमोत्तानं उत्कटं सङ्कटं तथा ॥ ४ ॥
मयूरं कुक्कुटं कूर्म्मं तथाचोत्तानकूर्म्मकम् ।
उत्तानमण्डुकं वृक्षं मण्डुकं गरुडं वृषम् ॥ ५ ॥
शलभं मकरं चोष्ट्रं भुजङ्गञ्चयोगासनम् ।
द्वात्रिंशदासनानितु मर्त्यलोकेहि सिद्धिदम् ॥ ६ ॥

DIFFERENT KINDS OF POSTURES.

3—6. The thirty-two Âsanas that give perfection in this mortal world are the following :—

1. Siddham (*perfect posture*).
2. Padmam (*Lotus posture*).
3. Bhadram (*Gentle posture*).
4. Muktam (*Free posture*).
5. Vajram (*Adamant posture*).
6. Swastika (*Prosperous posture*).
7. Sinham (*Lion posture*).
8. Gomukha (*Cow-mouth posture*).
9. Vira (*Heroic posture*).
10. Dhanur (*Bow posture*).
11. Mritam (*Corpse posture*).
12. Guptam (*Hidden posture*).
13. Matsyam (*Fish posture*).
14. Matsendra.
15. Goraksha.
16. Paschimottâna.
17. Utkatam (*hazardous posture*).
18. Sankatam (*Dangerous posture*).
19. Mayuram (*Peacock posture*).
20. Kukkutam (*Cock posture*).
21. Kûrma (*Tortoise posture*).
22. Uttana Manduka.
23. Uttana Kurmakam.
24. Vriksha (*Tree posture*).
25. Manduka (*Frog posture*).
26. Garuda (*Eagle posture*).
27. Vrisham (*Bull posture*).
28. Salabha (*Locust posture*).
29. Makara (*Dolphin posture*).
30. Ushtram (*Camel posture*).
31. Bhujangam (*Snake posture*).
32. Yoga.

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अथ आसनानां प्रयोगाः

अथ सिद्धासनम् ।

योनिस्थानकमङ्घ्रिमूलघटितंसंपीड्य गुल्फेतरं
मेढ्रोपर्यथ सन्निधाय चिबुकं कृत्वा हृदि स्थापितम् ।
स्थाणुः संयमितेन्द्रियोऽचलदृशा पश्यन् भ्रुवोरन्तर-
मेवंमोक्षविधायतैफलकरं सिद्धासनं प्रोच्यते ॥ ७ ॥

1.—THE SIDDHÂSANA.

7. The practitioner who has subdued his passions, having placed one heel at the anal aperture should keep the other heel on the root of the generative organ ; afterwards he should affix his chin upon the chest, and being quiet and straight, gaze at the spot between the two eye-brows. This is called the Siddh-âsana and leads to emancipation.

अथ पद्मासनम् ॥

वामोरूपरि दक्षिणं हि चरणं संस्थाप्य वामं तथा
दक्षोरूपरि पश्चिमेन विधिना कृत्वा कराभ्यां दृढम् ।
अङ्गुष्ठौ हृदये निधाय चिबुकं नासाग्रमालोकये-
देतद्व्याधिविनाशनाशनकरं पद्मासनं प्रोच्यते ॥ ८ ॥

2.—THE PADMÂSANA.

8. Place the right foot on the left thigh and similarly the left one on the right thigh, also cross the hands behind the back and firmly catch hold of the great toes of feet so crossed. Place the chin on the chest and fix the gaze on the tip of the nose. This posture is called the Padmâsana (or Lotus posture). This posture destroys all diseases.

अथ भद्रासनम् ।

गुल्फौ च वृषणस्याधो यत्क्रमेण समाहितः ।
पादाङ्गुष्ठौ कराभ्याञ्च धृत्वा च पृष्ठदेशतः ॥ ९ ॥
जालन्धरं समासाद्य नासाग्रमवलोकयेत् ।
भद्रासनं भवेदेतत्सर्वव्याधिविनाशकम् ॥ १० ॥

3.—THE BHADRÂSANA.

9—10. Place the heels crosswise under the testes attentively ; cross the hands behind the back and take hold of the toes of the feet. Fix the gaze on the tip of the nose, having previously adopted the Mudrâ called Jâlandhara. This is the Bhadrâsana (or happy posture) which destroys all sorts of diseases.

अथ मुक्तासनम् ।

पायुमूले वामगुल्फं दक्षगुल्फं तथोपरि ।
समकायशिरोग्रीवं मुक्तासनन्तु सिद्धिदम् ॥ ११ ॥

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4.—THE MUKTÂSANA.

11. Place the left heel at the root of the organ of generation and the right heel above that, keep the head and the neck straight with the body. This posture is called the Muktâsana. It gives Siddhi (perfection).

अथ वज्रासनम् ।

जङ्घाभ्यां वज्रवत्कृत्वा गुदपार्श्वे पदाबुभौ ।
वज्रासनं भवेदेतद्योगिनां सिद्धिदायकम् ॥ १२ ॥

5.—THE VAJRÂSANA OR THE ADAMANT POSTURE.

12. Make the thighs tight like adamant and place the legs by the two sides of the anus. This is called the Vajrâsana. It gives psychic powers to the Yogi.

अथ स्वस्तिकासनम् ।

जानूर्वोरन्तरे कृत्वा योगी पादतले उभे ।
ऋजुकायः समासीनः स्वस्तिकं तत्प्रचक्षते ॥ १३ ॥

6.—THE SWASTIKÂSANA.

13. Drawing the legs and thighs together and placing the feet underneath them, keeping the body in its easy condition and sitting straight, constitute the posture called the Swastikâsana.

अथ सिंहासनम् ।

गुल्फौ च वृषणस्याधो व्युत्क्रमेणोर्ध्वतां गतौ ।
चितिमूलौ भूमिसंस्थौ कृत्वा च जानुनोपरि ॥ १४ ॥
व्यक्तवक्त्रो जलंध्रञ्च नासाग्रमवलोकयेत् ।
सिंहासनं भवेदेतत् सर्वव्याधिविनाशकम् ॥ १५ ॥

7.—THE SIMHÂSANA.

14—15. The two heels to be placed under the scrotum contrariwise (*i.e.*, left heel on the right side and the right heel on the left side of it) and turned upwards, the knees to be placed on the ground, (and the hands placed on the knees), mouth to be kept open; practising the Jâlandhara mudrâ one should fix his gaze on the tip of the nose. This is the Simhâsana (Lion-posture), the destroyer of all diseases.

अथ गोमुखासनम् ।

पादौ च भूमौ संस्थाप्य पृष्ठपार्श्वे निवेशयेत् ।
स्थिरकायं समासाद्य गोमुखं गोमुखाकृति ॥ १६ ॥

8.—THE GOMUKHÂSANA.

16. The two feet to be placed on the ground, and the heels to be placed contrariwise under the buttocks; the body to be kept steady and and the mouth raised, and sitting equably: this is called the Gomukhâsana: resembling the mouth of a cow.

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अथ वीरासनम् ।

एकपादमथैकस्मिन्विन्यसेदूरुसंस्थितम् ।
इतरस्मिंस्तथा पश्चाद्वीरासनमितीरितम् ॥ १७ ॥

9.—THE VÎRÂSANA.

17. One leg (the right foot) to be placed on the other (left) thigh, and the other foot to be turned backwards: This is called the Vîrâsana (Hero-posture).

अथ धनुरासनम् ।

प्रसार्य्य पादौ भुवि दण्डरूपौ करौ च पृष्ठे धृतपादयुग्मम् ।
कृत्वा धनुस्तुल्यपरिवर्त्तिताङ्गं निगद्य योगी धनुरासनं तत् ॥ १८ ॥

10.—THE DHANURÂSANA.

18. Spreading the legs on the ground, straight like a stick, and catching hold of (the toes of) the feet with the hands, and making the body bent like a bow, is called by the Yogîs the Dhanurâsana or Bow-posture.

अथ मृतासनम् ।

उत्तानं शववद्भूमौ शयानन्तु शवासनम् ।
शवासनं श्रमहरं चित्तविश्रान्तिकारणम् ॥ १९ ॥

11.—THE MRITÂSANA.

19. Lying flat on the ground like a corpse is called the Mritâsana (the Corpse-posture). This posture destroys fatigue, and quiets the agitation of the mind.

अथ गुप्तासनम् ।

जानूर्वोरन्तरे पादौ कृत्वा पादौ च गोपयेत् ।
पादोपरि च संस्थाप्य गुदं गुप्तासनं विदुः ॥ २० ॥

12.—THE GUPTÂSANA.

20. Hide the two feet under the two knees, and place the anus on the feet. This is known as the Guptâsana (Hidden-posture).

अथ मत्स्यासनम् ।

मुक्तपद्मासनं कृत्वा उत्तानशयनञ्चरेत् ।
कूर्पराभ्यां शिरो वेष्ट्य मत्स्यासनन्तु रोगहा ॥ २१ ॥

13.—THE MATSYÂSANA.

21. Make the Padmâsana-posture (as stated in verse 8) without the crossing of the arms; lie on the back, holding the head by the two elbows. This is the Matsyâsana (Fish-posture), the destroyer of diseases.

अथ मत्स्येन्द्रासनम् ।

उदरं पश्चिमाभासं कृत्वा तिष्ठति यत्नतः ।
नम्राङ्गं वामपादं हि दक्षजानूपरि न्यसेत् ॥ २२ ॥

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तत्र याम्यं कूर्परञ्च याम्यकरे च वक्त्रकम् ।
भ्रुवोर्मध्ये गता दृष्टिः पीठं मात्स्येन्द्रमुच्यते ॥ २३ ॥

14.—THE MATSYENDRÂSANA.

22—23. Keeping the abdominal region at ease like the back, bending the left leg, place it on the right thigh ; then place on this the elbow of the right hand, and place the face on the palm of the right hand, and fix the gaze between the eye-brows. This is called the Matsyendra-posture.

अथ पश्चिमोत्तानासनम् ।
प्रसार्य पादौ भुवि दण्डरूपौ संन्यस्तभालं चितियुग्ममध्ये ।
यत्नेन पादौ च धृतौ कराभ्यां योगीन्द्रपीठं पश्चिमोत्तानमाहुः ॥ २४ ॥

15.—THE PASCHIMOTTÂNA-ÂSANA.

24. Spread the two legs on the ground, stiff like a stick (the heels not touching), and place the forehead on the two knees, and catch with the hands the toes. This is called the Paschimottâna-Âsana.

अथ गोरक्षासनम् ।
जानूर्वोरन्तरे पादौ उत्तानौ व्यक्तसंस्थितौ ।
गुल्फौ चाच्छाद्य हस्ताभ्यामुत्तानाभ्यां प्रयत्नतः ॥ २५ ॥
कण्ठसंकोचनं कृत्वा नासाग्रमवलोकयेत् ।
गोरक्षासनमित्याह योगिनां सिद्धिकारणम् ॥ २६ ॥

16.—THE GORAKSHÂSANA.

25—26. Between the knees and the thighs, the two feet turned upward and placed in a hidden way, the heels being carefully covered by the two hands outstretched ; the throat being contracted, let one fix the gaze on the tip of the nose. This is called the Gorakshâsana. It gives success to the Yogîs.

अथ उत्कटासनम् ।
अङ्गुष्ठाभ्यामवष्टभ्य धरां गुल्फौ च खे गतौ ।
तत्रोपरि गुदं न्यस्य विज्ञेयमुत्कटासनम् ॥ २७ ॥

17.—THE UTKAṬÂSANA.

27. Let the toes touch the ground, and the heels be raised in the air ; place the anus on the heels : this is known as the Utkaṭâsana.

अथ सङ्कटासनम् ।
वामपादं चितेर्मूलं संन्यस्य धरणीतले ।
पाददण्डेन याम्येन वेष्टयेद्वामपादकम् ।
जानुयुग्मे करयुग्ममेतत्सङ्कटमासनम् ॥ २८ ॥

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18.—THE SANKATÂSANA.

28. Placing the left foot and the leg on the ground, surround the left foot by the right leg; and place the two hands on the two knees. This is the Sankaṭâsana.

अथ मयूरासनम् ।

धरामवष्टभ्य करयोस्तलाभ्यां तत्कूर्परे स्थापितनाभिपार्श्वम् ।
उद्धासनो दण्डवदुत्थितः खे मायूरमेतत्प्रवदन्ति पीठम् ॥ २९ ॥
बहु कदशनभुक्तं भस्म कुर्यादशेषं जनयतिजठराग्निं जारयेत्कालकूटम् ।
हरति सकल रोगानाशु गुल्मज्वरादी-न्भवति विगतदोषमासनं श्रीमयूरम् ॥ ३० ॥

19.—THE MAYÛRÂSANA.

29—30. Place the palms of the two hands on the ground, place the umbilical region on the two elbows, stand upon the hands, the legs being raised in the air, and crossed like Padmâsana. This is called the Mayûrâsana (Peacock-posture). The Peacock-posture destroys the effects of unwholesome food; it produces heat in the stomach; it destroys the effects of deadly poisons; it easily cures diseases, like Gulma and fever; such is this useful posture.

अथ कुक्कुटासनम् ।

पद्मासनं समासाद्य जानूर्वोरन्तरे करौ ।
कूर्पराभ्यां समासीन उच्चस्थः कुक्कुटासनम् ॥ ३१ ॥

20.—THE KUKUTÂSANA.

31. Sitting on the ground, cross the legs in the Padmâsana posture, thrust down the hands between the thighs and the knees, stand on the hands, supporting the body on the elbows. This is called the Cock-posture.

अथ कूर्मासनम् ।

गुल्फौ च वृषणस्याधो व्युत्क्रमेण समाहितौ ।
ऋजुकायशिरोग्रीवं कूर्मासनमितीरितम् ॥ ३२ ॥

21.—THE KÛRMÂSANA.

32. Place the heels contrariwise under the scrotum, stiffen (or keep at ease) the head, neck and body. This is called the Tortoise-posture.

अथ उत्तानकूर्मकासनम् ।

कुक्कुटासनबन्धस्थं कराभ्यां धृतकन्धरम् ।
पीठं कूर्मवदुत्तानमेतदुत्तानकूर्मकम् ॥ ३३ ॥

22.—THE UTTÂNA KÛRMÂSANA.

33. Assume the Cock-posture (as stated in verse 31), catch hold of the neck with the hands, and stand stretched like a tortoise. This is the Uttâna Kûrmâsana.

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अथ मण्डूकासनम् ।
पादतलौ पृष्ठदेशे अङ्गुष्ठे द्वे च संस्पृशेत् ।
जानुयुग्मं पुरस्कृत्य साधयेन्मण्डूकासनम् ॥ ३४ ॥

23.—THE MAṆḌUKÂSANA.

34. Carry the feet towards the back, the toes touching each other, and place the knees forwards. This is called the Frog-posture.

अथ उत्तानमण्डूकासनम् ।
मण्डूकासनमध्यस्थं कूर्पराभ्यां धृतं शिरः ।
एतत् भेकवदुत्तानमेतदुत्तानमण्डुकम् ॥ ३५ ॥

24.—THE UTTÂNA MAṆḌUKÂSANA.

35. Assume the Frog-posture (as in verse 34), hold the head by the elbows, and stand up like a frog. This is called the Uttâna Maṇḍukâsana.

अथ वृक्षासनम् ।
वामोरुमूलदेशे च याम्यं पादं निधाय तु ।
तिष्ठेत्तु वृक्षवद्भूमौ वृक्षासनमिदं विदुः ॥ ३६ ।

25.—THE VRIKSHÂSANA.

36. Stand straight on one leg (the left), bending the right leg, and placing the right foot on the root of the left thigh; standing thus like a tree on the ground, is called the Tree-posture.

अथ गरुडासनम् ।
जङ्घोरुभ्यां धरां पीड्य स्थिरकायो द्विजानुना ।
जानूपरि करयुग्मं गरुडासनमुच्यते ॥ ३७ ॥

26.—THE GARUDÂSANA.

37. Place the legs and the thighs on the ground pressing it, steady the body with the two knees, place the two hands on the knees: this is called the Garuḍa-posture.

अथ वृषासनम् ।
याम्यगुल्फे पायुमूलं वामभागे पदेतरम् ।
विपरीतं स्पृशेद्भूमिं वृषासनमिदं भवेत् ॥ ३८ ॥

27.—THE VRISHÂSANA.

38. Place the anus on the right heel, on the left of it place the left leg crossing it opposite way, and touch the ground. This is called the Bull-posture.

अथ शलभासनम् ।
अध्यास्यः शेते करयुग्मं वक्षेभूमिमवष्टभ्य करयोस्तलाभ्याम् ।
पादौ च शून्ये च वितस्ति चोर्ध्वं वदन्ति पीठं शलभं मुनीन्द्राः ॥ ३९ ॥

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28.—THE ŚALABHÂSANA.

39. Lie on the ground face downwards, the two hands being placed on the chest, touching the ground with the palms, raise the legs in the air one cubit high. This is called the Locust-posture.

अथ मकरासनम् ।

अध्यास्यः शेते हृदयं निधाय भूमौ च पादौ च प्रसार्यमाणौ ।
शिरश्च धृत्वा करदण्डयुग्मेदेहाग्निकारं मकरासनं तत् ॥ ४० ॥

29.—THE MAKARÂSANA.

40. Lie on the ground face downwards, the chest touching the earth, the two legs being stretched: catch the head with the two arms. This is Makarâsana, the increaser of the bodily heat.

अथ उष्ट्रासनम् ।

अध्यास्यः शेते पदयुग्मव्यस्तं पृष्ठे निधायापि धृतं कराभ्याम् ।
आकुञ्चयेत्सम्यगुदरास्यगाढ- मौष्ट्रञ्च पीठं योगिनो वदन्ति ॥ ४१ ॥

30.—THE USHTRÂSANA.

41. Lie on the ground face downwards, turn up the legs and place them towards the back, catch the legs with the hands, contract forcibly the mouth and the abdomen. This is called the Camel-posture.

अथ भुजङ्गासनम् ।

अङ्गुष्ठनाभिपर्यन्तमधोभूमौ विनिन्यसेत् ।
करतलाभ्यां धरां धृत्वा ऊर्ध्वशीर्षः फणीव हि ॥ ४२ ॥
देदाग्निर्वर्द्धते नित्यं सर्वरोगविनाशनम् ।
जागर्ति भुजगी देवी भुजगासनसाधनात् ॥ ४३ ॥

31.—THE BHUJANGÂSANA.

42—43. Let the body, from the navel downwards to the toes, touch the ground, place the palms on the ground, raise the head (the upper portion of the body) like a serpent. This is called the Serpent-posture. This always increases the bodily heat, destroys all diseases, and by the practice of this posture the serpent-Goddess (the kundalini force) awakes.

अथ योगासनम् ।

उत्तानौ चरणौ कृत्वा संस्थाप्य जानुनोपरि ।
आसनोपरि संस्थाप्य उत्तानं करयुग्मकम् ॥ ४४ ॥
पूरकैर्वायुमाकृष्य नासाग्रमवलोकयेत् ।
योगासनं भवेदेतद्योगिनां योगसाधने ॥ ४५ ॥

इति श्रीघेरण्डसंहितायां घेरण्डचण्डसंवादे आसनप्रयोगो नाम द्वितीयोपदेशः समाप्तः ।

32.—THE YOGÂSANA.

44—45. Turn the feet upwards, place them on the knees; then place the hands on the ground with the palms turned upwards; inspire, and fix the gaze on the tip of the nose. This is called the Yoga-posture, assumed by the Yogis when practising Yoga.

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THIRD LESSON.

तृतीयोपदेशः ।

अथ मुद्राकथनम् ।

घेरण्ड उवाच—

महामुद्रा नभोमुद्रा उड्डीयानं जलन्धरम् ।
मूलबन्धं महाबन्धं महावेधश्च खेचरी ॥ १ ॥
विपरीतकरी योनिर्वज्रोली शक्तिचालनी ।
ताडागी माण्डुकी मुद्रा शाम्भवी पञ्चधारणा ॥ २ ॥
अश्विनी पाशिनी काकी मातङ्गी च भुजङ्गिनी ।
पञ्चविंशति मुद्राणि सिद्धदानीह योगिनाम् ॥ ३ ॥

ON MUDRÂS.

Gheraṇḍa said :—1—3. There are twenty-five mudrâs, the practice of which gives success to the Yogîs. They are :—

(1) Mahâ-mudrâ, (2) Nabho-mudrâ, (3) Uddîyâna, (4) Jâlandhara, (5) Mûlabandha, (6) Mahâbandha, (7) Mahâvedha, (8) Khecharî, (9) Viparîta-karî, (10) Yoni, (11) Vajroṇî, (12) Śaktichâlanî, (13) Tadâgî, (14) Mâṇḍavî, (15) Śâmbhavî, (16) Panchadhâraṇâ (five *dhâraṇâs*), (21) Aśvinî, (22) Pâśinî, (23) Kâkî, (24) Mâtangî and (25) Bhujanginî.

अथ मुद्राणां फलकथनम् ।

मुद्राणां पटलं देवि कथितं तव सन्निधौ ।
येन विज्ञातमात्रेण सर्वसिद्धिः प्रजायते ॥ ४ ॥
गोपनीयं प्रयत्नेन न देयं यस्य कस्यचित् ।
प्रीतिदं योगिनाञ्चैव दुर्लभं मरुतामपि ॥ ५ ॥

THE ADVANTAGES OF PRACTISING MUDRÂS.

4—5. Maheśvara, when addressing his consort, has recited the advantages of Mudrâs in these words : "O Devi ! I have told you all the Mudrâs ; their knowledge leads to adeptship. It should be kept secret with great care, and should not be taught indiscriminately to every one. This gives happiness to the Yogîs, and is not to be easily attained by the maruts (gods of air) even."

अथ महामुद्राकथनम् ।

पायुमूलं वामगुल्फे संपीड्य दृढयत्नतः ।
याम्यपादं प्रसार्याथ करे धृतपदाङ्गुलः ॥ ६ ॥
कण्ठसंकोचनं कृत्वा भ्रुवोर्मध्यं निरीक्षयेत् ।
महामुद्राभिधा मुद्रा कथ्यते चैव सूरिभिः ॥ ७ ॥

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1.—MAHÂMUDRÂ.

6—7. Pressing carefully the anus by the left heel, stretch the right leg, and take hold of the great toe by the hand ; contract the throat (not expelling the breath), and fix the gaze between the eye-brows. This is called Mahâ-mudrâ by the wise.

अथ महामुद्राफलकथनम् ।
क्षयकासं गुदावर्त्तं प्लीहाजीर्णज्वरं तथा ।
नाशयेत्सर्वरोगांश्च महामुद्रा च साधनात् ॥ ८ ॥

Its benefits.

8. The practice of Mahâ-mudrâ cures consumption, the obstruction of the bowels, the enlargement of the spleen, indigestion and fever—in fact it cures all diseases.

अथ नभोमुद्राकथनम् ।
यत्र यत्र स्थितो योगी सर्वकार्येषु सर्वदा ।
ऊर्ध्वजिह्वः स्थिरो भूत्वा धारयेत् पवनं सदा ।
नभोमुद्रा भवेदेषा योगिनां रोगनाशिनी ॥ ९ ॥

2.—NABHO MUDRÂ.

9. In whatever business a Yogî may be engaged, wherever he may be, let him always keep his tongue turned upwards (towards the soft palate), and restrain the breath. This is called Nabho-Mudrâ ; it destroys all the diseases of the Yogî.

अथ उड्डीयानबन्धः ।
उदरे पश्चिमं तानं नाभेरूर्ध्वं तु कारयेत् ।
उड्डानं कुरुते यस्मादविश्रान्तं महाखगः ।
उड्डीयानं त्वसौ बन्धो मृत्युमातङ्गकेसरी ॥ १० ॥

3.—UḌḌÎYÂNA-BANDHA.

10. Contract the bowels equably above and below the navel towards the back, so that the abdominal viscera may touch the back. He who practises this Uḍḍîyâna (Flying up), without ceasing, conquers death. The Great Bird (Breath), by this process, is instantly forced up into the Sushumnâ, and flies (moves) constantly therein only.

अथ उड्डीयानबन्धस्य फलकथनम् ।
समग्राद्बन्धनाद् ह्यत्र तदुड्डीयानं विशिष्यते ।
उड्डीयने समभ्यस्ते मुक्तिः स्वाभाविकी भवेत् ॥ ११ ॥

Its benefits.

11. Of all Bandhanas, this is the best. The complete practice of this makes emancipation easy.

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अथ जालन्धरबन्धकथनम् ।
कण्ठसंकोचनं कृत्वा चिबुकं हृदयेन्यसेत् ।
जालन्धरे कृते बन्धे षोडशाधारबन्धनम् ।
जालन्धरमहामुद्रा मृत्योश्च क्षयकारिणी ॥ १२ ॥

4.—JÂLANDHARA.

12. Contracting the throat, place the chin on the chest. This is called Jâlandhara. By this Bandha the sixteen Âdhâras are closed. This and the Mahâ-mudrâ destroy death.

अथ जालन्धरबन्धस्य फलकथनम् ।
सिद्धं जालन्धरं बन्धं योगिनां सिद्धिदायकम् ।
षण्मासमभ्यसेद्यो हि स सिद्धो नात्र संशयः ॥ १३ ॥

Its benefits.

13. The Jâlandhara is a success-giving and well-tried Bandha ; he who practises it for six months, becomes an adept without doubt.

अथ मूलबन्धकथनम् ।
पार्ष्णिना वामपादस्य योनिमाकुञ्चयेत्ततः ।
नाभिग्रन्थिं मेरुदण्डे संपीडय यत्नतः सुधीः ॥ १४ ॥
मेढ्रं दक्षिणगुल्फे तु दृढबन्धं समाचरेत् ।
जराविनाशिनी मुद्रा मूलबन्धो निगद्यते ॥ १५ ॥

5.—MÛLABANDHA.

14.—15. Press with the heel of the left foot the region between the anus and the scrotum, and contract the rectum ; carefully press the intestines near the navel on the spine ; and put the right heel on the organ of generation or pubes. This is called Mûlabandha, destroyer of decay.

अथ मूलबन्धस्य फलकथनम् ।
संसारसमुद्रं तर्त्तुमभिलषति यः पुमान् ।
विरले सुगुप्तो भूत्वा मुद्रामेतां समभ्यसेत् ॥ १६ ॥
अभ्यासाद्बन्धनस्यास्य मरुत्सिद्धिर्भवेद् ध्रुवम् ।
साधयेद् यत्नतो तर्हि मौनी तु विजितालसः ॥ १७ ॥

Its benefits.

16—17. The person who desires to cross the ocean of Existence, let him go to a retired place, and practise in secrecy this Mudrâ. By the practice of it, the Vâyu (Prâṇa) is controlled undoubtedly; let one silently practise this, without laziness and with care.

अथ महाबन्धकथनम् ।
वामपादस्य गुल्फेन पायुमूलं निरोधयेत् ।
दक्षपादेन तद्गुल्फं संपीडय यत्नतः सुधीः ॥ १८ ॥

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शनैः शनैश्चालयेत् पार्ष्णिं योनिमाकुञ्चयेच्छनैः ।
जालन्धरे धारयेत् प्राणं महाबन्धो निगद्यते ॥ १९ ॥

6.—MAHÂBANDHA.

18—19. Close the anal orifice by the heel of the left foot, press that heel with the right foot carefully, move slowly and slowly the muscles of the rectum, and slowly contract the muscles of the yoni or perineum (space between anus and organ) : restrain the breath by Jâlandhara. This is called Mahâbandha.

अथ महाबन्धस्य फलकथनम् ।
महाबन्धः परो बन्धो जरामरणनाशनः ।
प्रसादादस्य बन्धस्य साधयेत् सर्ववाञ्छितम् ॥ २० ॥

Its benefits.

20. The Mahâbandha is the Greatest Bandha; it destroys decay and death : by virtue of this Bandha a man accomplishes all his desires.

अथ महावेधकथनम् ।
रूपयौवनलावण्यं नारीणां पुरुषं विना ।
मूलबन्धमहाबन्धौ महावेधं विना तथा ॥ २१ ॥
महाबन्धं समासाद्य उड्डानकुम्भकं चरेत् ।
महावेधः समाख्यातो योगिनां सिद्धिदायकः ॥ २२ ॥

7.—MAHÂVEDHA.

21—22. As the beauty, youth and charms of women are in vain without men, so are Mûlabandha and Mahâbandha without Mahâvedha. Sit first in Mahâbandha posture, then restrain breath by Uddâna Kumbhaka. This is called Mahâvedha—the giver of success to the Yogîs.

अथ महावेधस्य फलकथनम् ।
महाबन्धमूलबन्धौ महावेध समन्वितौ ।
प्रत्यहं कुरुते यस्तु स योगी योगवित्तमः ॥ २३ ॥
न मृत्युतो भयं तस्य न जरा तस्य विद्यते ।
गोपनीयः प्रयत्नेन वेधोयं योगिपुङ्गवैः ॥ २४ ॥

Its benefits.

23—24. The Yogî who daily practises Mahâbandha and Mûlabandha, accompanied with Mahâvedha, is the best of the Yogîs. For him there is no fear of death, and decay does not approach him : this Vedha should be kept carefully secret by the Yogîs.

अथ खेचरीमुद्राकथनम् ।
जिह्वाधो नाडीं संछिन्नां रसनां चालयेत् सदा ।
दोहयेन्नवनीतेन लौहयन्त्रेण कर्षयेत् ॥ २५ ॥

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8.—KHECHARÎ MUDRÂ.

25. Cut down the lower tendon of the tongue, (*frenulum linguae*) and move the tongue constantly : rub it with fresh butter, and draw it out (to lengthen it) with an iron instrument.

N.B.—This is the preliminary to Khecharî Mudrâ. Its object is so to lengthen the tongue, that when drawn out it may touch with its tip the space between the eye-brows. This can be done by cutting away the lower tendon. It takes about three years to cut away the whole tendon. I saw my Guru doing it in this wise. On every Monday he used to cut the tendon one-twelfth of an inch deep and sprinkle salt over it, so that the cut portions might not join together. Then rubbing the tongue with butter he used to pull it out. Peculiar iron instruments are employed for this purpose ; the painful process is repeated every week till the tongue can be stretched out to the requisite length.

एवं नित्यं समभ्यासाल्लम्बिका दीर्घतां व्रजेत् ।
यावद्गच्छेद् भ्रुवोर्मध्ये तदागच्छति खेचरी ॥ २६ ॥

26. By practising this always, the tongue becomes long, and when it reaches the space between the two eyebrows, then the Khecharî is accomplished.

रसनां तालुमध्ये तु शनैः शनैः प्रवेशयेत् ।
कपालकुहरे जिह्वा प्रविष्टा विपरीतगा ।
भ्रुवोर्मध्ये गता दृष्टिर्मुद्रा भवति खेचरी ॥ २७ ॥

27. Then (the tongue being lengthened) practise, turning it upwards and backwards so as to touch the palate, till at length it reaches the holes of the nostrils opening into the mouth. Close those holes with the tongue (thus stopping inspiration), and fix the gaze on the space between the two eyebrows. This is called Khecharî.

अथ खेचरी मुद्रायाः फलकथनम् ।
न च मूर्च्छा क्षुधा तृष्णा नैवालस्यं प्रजायते ।
न च रोगो जरा मृत्युर्देवदेहः स जायते ॥ २८ ॥

Its benefits.

28. By this practice there is neither fainting, nor hunger, nor thirst, nor laziness. There comes neither disease, nor decay, nor death. The body becomes divine.

नाग्निना दह्यते गात्रं न शोषयति मारुतः ।
न देहं क्लेदयन्त्यापो दंशयेन्न भुजङ्गमः ॥ २९ ॥

29. The body cannot be burned by fire, nor dried up by the air, nor wetted by water, nor bitten by snakes.

लावण्यञ्च भवेद्गात्रे समाधिर्जायते ध्रुवम् ।
कपालवक्त्रसंयोगे रसना रसमाप्नुयात् ॥ ३० ॥

30. The body becomes beautiful ; Samâdhi is verily attained, and the tongue touching the holes obtains various juices (it drinks nectar.)

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नानारससमुद्भूतमानन्दं च दिने दिने ।
आदौ लवणक्षारञ्च ततस्तिक्तकषायकम् ॥ ३१ ॥
नवनीतं घृतं क्षीरं दधि तक्रमधूनि च ।
द्राक्षारसञ्च पीयूषं जायते रसनोदकम् ॥ ३२ ॥

31—32. Various juices being produced, day by day the man experiences new sensations; first, he experiences a saltish taste, then alkaline, then bitter, then astringent, then he feels the taste of butter, then of ghee, then of milk, then of curd, then of whey, then of honey, then of palm juice, and, lastly, arises the taste of nectar.

अथ विपरीतकरणीमुद्राकथनम् ।
नाभिमूलेवसेत्सूर्यस्तालुमूले च चन्द्रमाः ।
अमृतं ग्रसते सूर्यस्ततो मृत्युवशो नरः ॥ ३३ ॥
ऊर्ध्वं च योजयेत् सूर्यञ्चन्द्रञ्च अध आनयेत् ।
विपरीतकरी मुद्रासर्वतन्त्रेषु गोपिता ॥ ३४ ॥
भूमौ शिरश्च संस्थाप्य करयुग्मं समाहितः ।
ऊर्ध्वपादः खिरो भूत्वा विपरीतकरी मता ॥ ३५ ॥

9.—VIPARÎTAKARAṆÎ.

33—35. The sun (the solar Nâdî or plexus) dwells at the root of the navel, and the moon at the root of the palate; the process by which the sun is brought upward and the moon carried downward is called Viparîtakaraṇî. It is a secret Mudrâ in all the Tantras. Place the head on the ground, with hands spread, raise the legs up, and thus remain steady. This is called Viparîtakaraṇî.

अथविपरीतकरणीमुद्रायाः फलकथनम् ।
मुद्रां च साधयेन्नित्यं जरां मृत्युञ्च नाशयेत् ।
स सिद्धः सर्वलोकेषु प्रलयेऽपि न सीदति ॥ ३६ ॥

Its benefits.

36. By the constant practice of this Mudrâ, decay and death are destroyed. He becomes an adept, and does not perish even at Pralaya.

अथ योनिमुद्राकथनम् ।
सिद्धासनं समासाद्य कर्णौचक्षुर्नसेमुखम् ।
अङ्गुष्ठतर्जनीमध्यानामादिभिश्च साधयेत् ॥३७ ॥
काकीभिः प्राणं संकृष्य अपाने योजयेत्ततः ।
षट्चक्राणि क्रमाद्ध्यात्वा हुं हंसमनुना सुधीः ॥ ३८
चैतन्यमानयेद्देवीं निद्रिता या भुजङ्गिनी ।
जीवेन सहितां शक्तिं समुत्थाप्य कराम्बुजे ॥ ३९ ॥

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शक्तिमयः स्वयं भूत्वा परं शिवेन सङ्गमम् ।
नानासुखं विहारञ्च चिन्तयेत् परमं सुखम् ॥ ४० ॥
शिवशक्तिसमायोगादेकान्तं भुवि भावयेत् ।
आनन्दमानसो भूत्वा अहं ब्रह्मेति संभवेत् ॥ ४१ ॥
योनिमुद्रा परा गोप्या देवानामपि दुर्लभा ।
सकृत्तु लाभसंसिद्धिः समाधिस्थः स एव हि ॥ ४२ ॥

10.—YONIMUDRÂ.

37—42. Sitting in Siddhâsana, close the two ears with the two thumbs, the eyes with the index fingers, the nostrils with the middle fingers, the upper lip with the fore fingers, and the lower lip with the little fingers. Draw in the Prâṇa-Vâyu by Kâkî-mudrâ, (as in verse 86) and join it with the Apâna-Vâyu ; contemplating the six chakras in their order, let the wise one awaken the sleeping serpent-Goddess Kuṇḍalinî, by repeating the mantra Huṇ (हुँ), and Haṇsa (हंसः), and raising the Sakti (Force-kuṇḍali) with the jîva, place them at the thousand-petalled lotus. Being himself full of Śakti, being joined with the great Siva, let him think of the various pleasures and enjoyments. Let him contemplate on the union of Śiva (spirit) and Śakti (Force or energy) in this world. Being himself all bliss, let him realise that he is the Brahma. This Yoni-mudrâ is a great secret, difficult to be obtained even by the Devas. By once obtaining perfection in its practice, one enters verily into Samâdhi.

अथ योनिमुद्राफलकथनम् ।
ब्रह्महा भ्रूणहाचैव सुरापी गुरुतल्पगः ।
एतैः पापैर्न लिप्येत योनिमुद्रानिबन्धनात् ॥ ४३ ॥
यानि पापानि घोराणि उपपापानि यानि च ।
तानि सर्वाणि नश्यन्ति योनिमुद्रानिबन्धनात् ।
तस्मादभ्यसनं कुर्याद्यदि मुक्तिं समिच्छति ॥ ४४ ॥

Its benefits.

43—44. By the practice of this Mudrâ, one is never polluted by the sins of killing a Brâhmaṇa, killing a fœtus, drinking liquor, or polluting the bed of the Preceptor. All the mortal sins and the venal sins are completely destroyed by the practice of this Mudrâ. Let him therefore practise it, if he wishes for emancipation.

अथ वज्रोणीमुद्राकथनम् ।
धरामवष्टभ्य करयोस्तलाभ्यामूर्ध्वं क्षिपेत्पादयुगं शिरः स्ते ।
शक्तिप्रबोधाय चिरञ्जीवनाय वज्रोणीमुद्रां मुनयो वदन्ति ॥ ४५ ॥

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11.—VAJROṆÎ MUDRÂ.

45. Place the two palms on the ground, raise the legs in the air upward, the head not touching the earth. This awakens the Śakti, causes long life, and is called Vajroṇî by the sages.

अथ वज्रोणीमुद्रायाः फलकथनम् ।
अयं योगो योगश्रेष्ठो योगिनां मुक्तिकारणम् ।
अयं हितप्रदो योगो योगिनां सिद्धिदायकः ॥ ४६ ॥
एतद्योगप्रसादेन बिन्दुसिद्धिर्भवेद् ध्रुवम् ।
सिद्धे बिन्दौ महायत्ने किं न सिद्ध्यतिभूतले ॥ ४७ ॥
भोगेन महता युक्तो यदि मुद्रां समाचरेत् ।
तथापि सकला सिद्धिस्तस्य भवति निश्चितम् ॥ ४८ ॥

Its benefits.

46—48. This practice is the highest of Yogas; it causes emancipation, and this beneficial Yoga gives perfection to the Yogîs. By virtue of this Yoga, the Bindu-Siddhi (retention of seed) is obtained, and when that Siddhi is obtained what else can he not attain in this world. Though immersed in manifold pleasures, if he practises this Mudrâ, he attains verily all perfections.

अथ शक्तिचालनीमुद्राकथनम् ।
मूलाधारे आत्मशक्तिःकुण्डली परदेवता ।
शयिता भुजगाकारा सार्द्धत्रिवलयान्विता ॥ ४९ ॥

12.—ŚAKTI CHÂLANÎ.

49. The great goddess Kuṇḍalinî, the energy of Self, âtma-śakti (spiritual force), sleeps in the Mûlâdhâra (rectum); she has the form of a serpent having three coils and a half.

यावत् सा निद्रिता देहे तावज्जीवः पशुर्यथा ।
ज्ञानं न जायते तावत् कोटियोगं समभ्यसेत् ॥ ५० ॥

50. So long as she is asleep in the body, the Jîva is a mere animal, and true knowledge does not arise, though he may practise ten millions of Yoga.

उद्घाटयेत् कवाटञ्च यथा कुञ्चिकया हठात् ।
कुण्डलिन्याः प्रबोधेन ब्रह्मद्वारं प्रभेदयेत् ॥ ५१ ॥

51. As by a key a door is opened, so by awakening the Kuṇḍalinî by Haṭha Yoga, the door of Brahma is unlocked.

नाभिं संवेष्ट्य वस्त्रेण न च नग्नो बहिस्थितः ।
गोपनीयगृहे स्थित्वा शक्तिचालनमभ्यसेत् ॥ ५२ ॥

52. Encircling the loins with a piece of cloth, seated in a secret room, not naked in an outer room, let him practise the Saktichâlana.

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वितस्तिप्रमितं दीर्घं विस्तारे चतुरङ्गुलम् ।
मृदुलं धवलं सूक्ष्मं वेष्टनाम्बरलक्षणम् ।
एवमम्बरयुक्तञ्च कटिसूत्रेण योजयेत् ॥ ५३ ॥

53. One cubit long, and four fingers (3 inches) wide, should be the encircling cloth, soft, white and of fine texture. Join this cloth with the Kaṭi-Sûtra (a string worn round the loins.)

भस्मना गात्रं संलिप्य सिद्धासनं समाचरेत् ।
नासाभ्यां प्राणमाकृष्य अपाने योजयेद् बलात् ॥ ५४ ॥
तावदाकुञ्चयेद्गुह्यं शनैरश्विनीमुद्रया ।
यावद्गच्छेत् सुषुम्नायां वायुः प्रकाशयेद्धठात् ॥ ५५ ॥

54—55. Rub the body with ashes, sit in Siddhâsana-posture, drawing the Prâṇa-Vâyu with the nostrils, forcibly join it with the Apâna. Contract the rectum slowly by the Aśvinî Mudrâ, so long as the Vâyu does not enter the Sushumṇâ, and manifests its presence.

तदा वायुप्रबन्धेन कुम्भिका च भुजङ्गिनी ।
बद्धश्वासस्ततो भूत्वा ऊर्ध्वमार्गं प्रपद्यते ॥ ५६ ॥

56. By restraining the breath by Kumbhaka in this way, the Serpent Kuṇḍalinî, feeling suffocated awakes and rises upwards to the Brahmarandhra.

विना शक्तिचालनेन योनिमुद्रा न सिद्ध्यति ।
आदौ चालनमभ्यस्य योनिमुद्रां समभ्यसेत् ॥ ५७ ॥

57. Without the Śâktichâlana, the Yoni-Mûdrâ is not complete or perfected ; first the Châlana should be practised, and then the Yoni-Mudrâ should be learnt.

इति ते कथितं चण्डकपाले शक्तिचालनम् ।
गोपनीयं प्रयत्नेन दिने दिने समभ्यसेत् ॥ ५८ ॥

58. O Chaṇḍa-Kâpâli ! thus have I taught thee the Śaktichâlana. Preserve it with care : and practise it daily.

अथ शक्तिचालनीमुद्रायाः फलकथनम् ।
मुद्रेयं परमा गोप्या जरामरणनाशिनी ।
तस्मादभ्यसनं कार्यं योगिभिः सिद्धिकाङ्क्षिभिः ॥ ५९ ॥

Its benefits.

59. This mudrâ should be kept carefully concealed. It destroys decay and death. Therefore the Yogî, desirous of perfection, should practise it.

नित्यं योऽभ्यसते योगी सिद्धिस्तस्य करे स्थिता ।
तस्य विग्रहसिद्धिः स्याद्रोगाणां संक्षयो भवेत् ॥ ६० ॥

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60. The Yogî who practises this daily, acquires adeptship, attains Vigraha-siddhi and all his diseases are cured.

अथ तडागीमुद्राकथनम् ।

उदरं पश्चिमोत्तानं कृत्वा च तडागाकृति ।
ताडागी सा परामुद्रा जरामृत्युविनाशिनी ॥ ६१ ॥

13.—TADÂGI-MUDRÂ.

61. Sitting in Paschimottâna-posture, make the stomach like a tank (hollow). This is Tadâgî (Tank) Mudrâ, destroyer of decay and death.

अथ माण्डुकीमुद्राकथनम् ।

मुखं समुद्रितं कृत्वा जिह्वामूलं प्रचालयेत् ।
शनैर्ग्रसेदमृतं तन्माण्डुकीं मुद्रिकां विदुः ॥ ६२ ॥

14.—MÂNDUKI-MUDRÂ.

62. Closing the mouth, move the tip of the tongue towards the palate, and taste slowly the nectar (flowing from the Thousand-petalled Lotus.) This is Frog-mudrâ.

अथ माण्डुकीमुद्रायाः फलकथनम् ।

वलितं पलितं नैव जायते नित्ययौवनम् ।
न केशे जायते पाको यः कुर्यान्नित्यमाण्डुकीम् ॥ ६३ ॥

Its benefits.

63. Tho body never sickens or becomes old, and it retains perpetual youth ; the hair of him who practises this never grows white.

अथ शाम्भवीमुद्राकथनम् ।

नेत्राञ्जनं समालोक्य आत्मारामं निरीक्षयेत् ।
सा भवेच्छाम्भवी मुद्रा सर्वतन्त्रेषु गोपिता ॥ ६४ ॥

15.—ŚÂMBHAVÎ-MUDRÂ.

64. Fixing the gaze between the two eye-brows, behold the Self-existent. This is Śâmbhavî, secret in all the Tantras.

अथ शाम्भवीमुद्रायाः फलकथनम् ।

वेदशास्त्रपुराणानि सामान्यगणिका इव ।
इयं तु शाम्भवी मुद्रा गुप्ता कुलवधूरिव ॥ ६५ ॥

Its benefits.

65. The Vedas, the scriptures, the Purâṇas are like public women, but this Śâmbhavî should be guarded as if it were a lady of a respectable family.

स एव आदिनाथश्च स च नारायणः स्वयम् ।
स च ब्रह्मा सृष्टिकारी यो मुद्रां वेत्ति शाम्भवीम् ॥ ६६ ॥

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66. He, who knows this Śâmbhavî, is like the Âdinâtha, he is a Nârâyaṇa, he is Brahmâ the Creator.

सत्यं सत्यं पुनः सत्यं सत्यमुक्तं महेश्वर ।
शाम्भवीं यो विजानीयात् स च ब्रह्म न चान्यथा ॥ ६७ ॥

67. Maheswara has said, "Truly, truly, and again truly, he who knows the Sambhavî, is Brahma. There is no doubt of this."

अथ पञ्चधारणामुद्राकथनम् ।
कथिता शाम्भवी मुद्रा शृणुष्व पञ्चधारणाम् ।
धारणानि समासाद्य किं न सिध्यति भूतले ॥ ६८ ॥

THE FIVE DHÂRAṆÂ-MUDRÂS.

68. The Śâmbhavî has been explained; hear now the five Dhâraṇâs. Learning these five Dhâraṇâs, what cannot be accomplished in this world?

अनेन नरदेहेन स्वर्गेषु गमनागमम् ।
मनोगतिर्भवेत्तस्य खेचरत्वं न चान्यथा ॥ ६९ ॥

69. By this, with the human body one can visit and revisit Svarga-loka, he can go wherever he likes, as swiftly as mind, he acquires the faculty of walking in the sky. These five Dhâraṇâs are :—Pârthivi (earthy), Âmbhasi (Watery), Vâyavî (aerial), Âgneyî (Fiery), and Âkâśî (Ethereal).

अथ पार्थिवीधारणामुद्राकथनम् ।
यत्तत्त्वंहरितालदेशरचितं भौमं लकारान्वितं
वेदास्रं कमलासनेन सहितं कृत्वा हृदि स्थायिनम् ।
प्राणं तत्र विलीय पञ्चघटिकाश्चित्तान्वितं धारये-
देषास्तम्भकरी सदा क्षितिजयं कुर्यादधोधारणा ॥ ७० ॥

(a).—PÂRTHIVÎ.

70. The Prithivî-Tattva has the colour of orpiment (yellow), the letter (la) ल is its secret symbol or seed (बीज), its form is four-sided, and Brahmâ, its presiding deity. Place this Tatva in the heart, and fix by Kumbhaki the Prâṇa-Vâyus and the Chitta there for the period of five ghatikâs (2½ hours). This is called Adhodhâraṇâ. By this, one conquers the Earth, and no earthy-elements can injure him : and it causes steadiness.

अथ पार्थिवीधारणामुद्रायाः फलकथनम् ।
पार्थिवीधारणामुद्रां यः करोति च नित्यशः ।
मृत्युञ्जयः स्वयं सोपि स सिद्धो विचरेद् भुवि ॥ ७१ ॥

Its benefits.

71. He who practises this dhâraṇâ, becomes like the conqueror of Death; as an Adept he walks over this earth.

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अथ आम्भसीधारणामुद्राकथनम् ।
शङ्खेन्दुप्रतिमञ्च कुन्दधवलं तत्त्वं किलालं शुभं
तत्पीयूषवकारबीजसहितं युक्तं सदा विष्णुना ।
प्राणं तत्र विलीय पञ्चघटिकाश्चित्तान्वितं धारयेदेषा
दुःसहतापपापहरणी स्यादाम्भसी धारणा ॥ ७२ ॥

(b).—ÂMBHASÎ.

72. The Water-Tattva is white like the Kunda-flower or a conch or the moon, its form is circular like the moon, the letter व (va) is the seed of this ambrosial element, and Vishṇu is its presiding deity. By Yoga, produce the water-tattva in the heart, and fix there the Prâṇa with the Chitta (consciousness), for five ghatikâs, practising Kumbhaka. This is Watery Dhâraṇâ; it is the destroyer of all sorrows. Water cannot injure him who practises this.

अथ आम्भसीमुद्रायाः फलकथनम् ।
आम्भसीं परमां मुद्रां यो जानाति स योगवित् ।
जले च गभीरे घोरे मरणं तस्य नो भवेत् ॥ ७३ ॥
इयं तु परमा मुद्रा गोपनीया प्रयत्नतः ।
प्रकाशात् सिद्धिहानिः स्यात् सत्यं वच्मि च तत्त्वतः ॥ ७४ ॥

Its benefits.

73.—74. The Âmbhasî is a great mudrâ; the Yogî who knows it, never meets death even in the deepest water. This should be kept carefully concealed. By revealing it success is lost, verily I tell you the truth.

अथ आग्नेयीधारणामुद्राकथनम् ।
यन्नाभिस्थितमिन्द्रगोपसदृशं बीजं त्रिकोणान्वितं
तत्त्वं तेजोमयं प्रदीप्तमरुणं रुद्रेण यत् सिद्धिदम् ।
प्राणं तत्र विलीय पञ्चघटिकाश्चित्तान्वितं धारये-
देषा कालगभीरभीतिहरणी वैश्वानरी धारणा ॥ ७५ ॥

(c).—ÂGNEYÎ.

75. The Fire-Tattva is situated at the navel, its colour is red like the Indra-gôp insect, its form is triangular, its seed is (ra, र,) its presiding deity is Rudra. It is refulgent like the sun, and the giver of success. Fix the Prâṇa along with the Chitta in this Tattva for five ghatikâs. This is called Fire-Dhâraṇâ, destroyer of the fear of dreadful death, and fire cannot injure him.

अथ आग्नेयीधारणामुद्रायाः फलकथनम् ।
प्रदीप्ते ज्वलिते वह्नौ यदि पतति साधकः ।
एतन्मुद्राप्रसादेन स जीवति न मृत्युभाक् ॥ ७६ ॥

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Its benefits.

76. If the practitioner is thrown into burning fire, by virtue of this Mudrâ he remains alive, without fear of death.

अथ वायवीधारणामुद्राकथनम् ।

यद्धिम्नाञ्जनपुञ्जसन्निभमिदं धूम्राभासं परं
तत्त्वं सत्त्वमयं यकारसहितं यत्रेश्वरो देवता ।
प्राणं तत्र विलीय पञ्चघटिकाश्चित्तान्वितं धारये-
देषा खे गमनं करोति यमिनां स्याद्वायवी धारणा ॥ ७७ ॥

(*d*).—VÂYAVÎ.

77. The Air-tattva is black as unguent for the eyes (collirium), the letter य (ya) is its seed, and Îsvara its presiding deity. This Tattva is full of Satva quality. Fix the Prâṇa and the Chitta for five ghatikâs in this Tattva. This is Vâyavî-Dhâraṇâ. By this, the practitioner walks in the air.

अथ वायवीधारणामुद्रायाः फलकथनम् ।

इयं तु परमा मुद्रा जरामृत्युविनाशिनी ।
वायुना म्रियते नापि खे गतैश्च प्रदायिनी ॥ ७८ ॥
शठाय भक्तिहीनाय न देया यस्य कस्यचित् ।
दत्ते च सिद्धिहानिः स्यात् सत्यं वच्मि च चण्ड ते ॥ ७९ ॥

Its benefits.

78—79. This great Mudrâ destroys decay and death. Its practitioner is never killed by any aerial disturbances; by its virtue one walks in the air. This should not be taught to the wicked or to those devoid of faith. By so doing success is lost; Oh Chaṇḍa! this is verily the truth.

अथ आकाशीधारणामुद्राकथनम् ।

यत् सिन्धो वरशुद्धवारिसदृशं व्योमं परं भासितं
तत्त्वं देवसदाशिवेन सहितं बीजं हकारान्वितम् ।
प्राणं तत्र विलीय पञ्चघटिकाश्चित्तान्वितं धारये-
देषा मोक्षकवाटभेदनकरी कुर्यान्नभोधारणाम् ॥ ८० ॥

(*e*).—ÂKÂŚÎ DHÂRAṆÂ.

80. The Ether-Tattva has the colour of pure sea-water, ह (ha) is its seed, its presiding deity is Sadâśiva. Fix the Prâṇa along with Chitta for five ghatikâs in this Tattva. This is Ether-Dhâraṇâ. It opens the gates of emancipation.

अथ आकाशीधारणामुद्रायाः फलकथनम् ।

आकाशीधारणां मुद्रां यो वेत्ति सच योगवित् ।
न मृत्युर्जायते तस्य प्रलये नावसीदति ॥ ८१ ॥

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Its benefits.

81. He who knows this Dhâraṇâ is the real Yogî. Death does not approach him, nor does he perish at the Pralaya.

अथ अश्विनीमुद्राकथनम् ।
आकुञ्चयेद् गुदद्वारं प्रकाशयेत् पुनः पुनः ।
सा भवेदश्विनी मुद्रा शक्तिप्रबोधकारिणी ॥ ८२ ॥

21.—AŚVINÎ-MUDRÂ.

82. Contract and dilate the anal aperture again and again, this is called Aśvinî-mudrâ. It awakens the Śakti (Kuṇḍalinî).

अश्विनीमुद्रायाः फलकथनम् ।
अश्विनी परमा मुद्रा गुह्यरोगविनाशिनी ।
बलपुष्टिकरी चैव अकालमरणं हरेत् ॥ ८३ ॥

Its benefits.

83. This Aśvini is a great Mudrâ; it destroys all diseases of the rectum; it gives strength and vigour, and prevents premature death.

अथ पाशिनीमुद्राकथनम् ।
कण्ठपृष्ठे क्षिपेत् पादौ पाशवद् दृढ़बन्धनम् ।
सा एव पाशिनी मुद्रा शक्ति प्रबोधकारिणी ॥ ८४ ॥

22.—PÂŚINÎ-MUDRÂ.

84. Throw the two legs on the neck towards the back, holding them strongly together like a Pâśa (a noose). This is called Pâśinî-mudrâ; it awakens the Śakti (Kuṇḍalinî.)

अथ पाशिनीमुद्रायाः फलकथनम् ।
पाशिनी महती मुद्रा बलपुष्टिविधायिनी ।
साधनीया प्रयत्नेन साधकैः सिद्धिकाङ्क्षिभिः ॥ ८५ ॥

Its benefits.

85. This grand Mudrâ gives strength and nourishment. It should be practised with care by those who desire success.

अथ काकीमुद्राकथनम् ।
काकचञ्चुवदास्येन पिबेद्वायुं शनैः शनैः ।
काकीमुद्रा भवेदेषा सर्वरोगविनाशिनी ॥ ८६ ॥

23.—KÂKÎ-MUDRÂ.

86. Contract the lips, like the beak of a crow, and drink (draw in) the air slowly and slowly. This is Kâkî (crow) mudrâ, destroyer of all diseases.

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अथ काकीमुद्रायाः फलकथनम् ।
काकीमुद्रा परा मुद्रा सर्वतन्त्रेषु गोपिता ।
अस्याः प्रसादमात्रेण न रोगी काकवद् भवेत् ॥ ८७ ॥

Its benefits.

87. The Kâkî Mudrâ is a great Mudrâ, kept secret in all Tantras. By virtue of this, one becomes free from disease like a crow.

अथ मातङ्गिनीमुद्राकथनम् ।
कण्ठमग्ने जले स्थित्वा नासाभ्यां जलमाहरेत् ।
मुखान्निर्गमयेत् पश्चात् पुनर्वक्त्रेण चाहरेत् ॥ ८८ ॥
नासाभ्यां रेचयेत् पश्चात् कुर्यादेवं पुनः पुनः ।
मातङ्गिनी परा मुद्रा जरामृत्युविनाशिनी ॥ ८९ ॥

24.—MÂTANGINI-MUDRÂ.

88—89. Stand in neck-deep water, draw in the water through the nostrils, and throw it out by the mouth. Then draw in the water through [the mouth and expel it through] the nostrils. Let one repeat this again and again. This is called Elephant-mudrâ, destroyer of decay and death.

अथ मातङ्गिनीमुद्रायाः फलकथनम् ।
विरले निर्जने देशे स्थित्वा चैकाग्रमानसः ।
कुर्यान्मातङ्गिनीं मुद्रां मातङ्ग इव जायते ॥ ९० ॥
यत्र यत्र स्थितोयोगी सुखमत्यन्तमश्नुते ।
तस्मात् सर्वप्रयत्नेन साधयेन्मुद्रिकां पराम् ॥ ९१ ॥

Its benefits.

90—91. In a solitary place, free from human intrusion, one should practise with fixed attention this Elephant mudrâ: by so doing, he becomes strong like Elephant. Wherever he may be, by this process the Yogî enjoys great pleasure; therefore this mudrâ should be practised with great care.

अथ भुजङ्गिनीमुद्राकथनम् ।
वक्त्रं किञ्चित् सुप्रसार्य चानिलं गलया पिबेत् ।
सा भवेद् भुजगी मुद्रा जरामृत्युविनाशिनी ॥ ९२ ॥

25.—BHUJANGINÎ-MUDRÂ.

92. Extending the neck a little forward, let him drink (draw in) air through the æsophagus; this is called Serpent-mudrâ, destroyer of decay and death.

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अथ भुजङ्गिनीमुद्रायाः फलकथनम् ।
यावच्च उदरे रोगा अजीर्णादि विशेषतः ।
तत् सर्वं नाशयेदाशु यत्र मुद्रा भुजङ्गिनी ॥ ९३ ॥

Its benefits.

93. This Serpent-mudrâ quickly destroys all stomach diseases, especially indigestion, dyspepsia, &c.

अथ मुद्राणां फल कथनम् ।
इदं तु मुद्रापटलं कथितं चण्ड ते शुभम् ।
वल्लभं सर्वसिद्धानां जरामरणनाशनम् ॥ ९४ ॥

THE BENEFITS OF MUDRÂS.

94. O Chaṇḍa-Kâpâli! thus have I recited to thee the chapter on Mudrâs. This is beloved of all adepts, and destroys decay and death.

शठाय भक्तिहीनाय न देयं यस्य कस्यचित् ।
गोपनीयं प्रयत्नेन दुर्लभं मरुतामपि ॥ ९५ ॥

95. This should not be taught indiscriminately, nor to a wicked person, nor to one devoid of faith; this should be preserved secret with great care; it is difficult to be attained even by the Devas.

ऋजवे शान्तचिताय गुरुभक्तिपराय च ।
कुलीनाय प्रदातव्यं भोगमुक्तिप्रदायकम् ॥ ९६ ॥

96. These Mudrâs which give happiness and emancipation should be taught to a guileless, calm and peace-minded person, who is devoted to his Teacher and comes of good family.

मुद्राणां पटलं ह्येतत् सर्वव्याधिविनाशनम् ।
नित्यमभ्यासशीलस्य जठराग्निविवर्धनम् ॥ ९७ ॥

97. These Mudrâs destroy all diseases. They increase the gastric fire of him who practises them daily.

न तस्य जायते मृत्युर्नास्य जरादिकं तथा ।
नाग्निजलभयं तस्य वायोरपि कुतो भयम् ॥ ९८ ॥

98. To him death never comes, nor decay, &c.; there is no fear to him from fire and water, nor from air.

कासः श्वासः प्लीहा कुष्ठं श्लेष्मरोगाश्च विंशतिः ।
मुद्राणां साधनाच्चैव विनश्यन्ति न संशयः ॥ ९९ ॥

99. Cough, asthma, enlargement of spleen, leprosy, being diseases of twenty sorts, are verily destroyed by the practice of these Mudrâs.

बहुना किमिहोक्तेन सारं वच्मि च चण्ड ते ।
नास्ति मुद्रासमं किञ्चित् सिद्धिदं क्षितिमण्डले ॥ १०० ॥

इति श्रीघेरण्डसंहितायां घेरण्डचण्डसंवादे घटस्थ-
योगप्रकरणे मुद्राप्रयोगो नाम तृतीयोपदेशः ।

100. O Chaṇḍa! What more shall I tell three? In short, there is nothing in this world like the Mudrâs for giving quick success.

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Fourth Lesson.

चतुर्थोपदेशः ।

घेरण्ड उवाच—

अथातः संप्रवक्ष्यामि प्रत्याहारकमुत्तमम् ।
यस्य विज्ञानमात्रेण कामादिरिपुनाशनम् ॥ १ ॥

PRATYÂHÂRA, OR RESTRAINING THE MIND.

GHERANDA SAID :—1. Now I shall tell thee, Pratyâhâra-Yoga the best. By its knowledge, all the passions like lust, &c., are destroyed.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २ ॥

2. Let one bring the Chitta (thinking principle) under his control by withdrawing it, whenever it wanders away drawn by the various objects of sight.

पुरस्कारं तिरस्कारं सुश्राव्यं वा भयानकम् ।
मनस्तस्मान्नियम्यैतदात्मन्येव वशं नयेत् ॥ ३ ॥

3. Praise or censure ; good speech or bad speech ; let one withdraw his mind from all these and bring the Chitta under the control of the Self.

सुगन्धे वापि दुर्गन्धे घ्राणेषु जायते मनः ।
तस्मात् प्रत्याहरेदेतदात्मन्येव वशं नयेत ॥ ४ ॥

4. From sweet smells or bad smells, by whatever odour the mind may be distracted or attracted, let one withdraw the mind from that, and bring the thinking principle under the control of his Self.

मधुराम्लकतिक्तादिरसं गतं यदा मनः ।
तस्मात् प्रत्याहरेदेतदात्मन्येव वशं नयेत् ॥ ७ ॥
इति श्रीघेरण्डसंहितायां घेरण्डचण्डसंवादे घटस्थ-
योगे प्रत्याहारप्रयोगो नाम चतुर्थोपदेशः ।

5. From sweet or acid tastes, from bitter or astringent tastes, by whatever taste the mind may be attracted, let one withdraw it from that, and bring it within the control of his Self.

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Fifth Lesson.

पञ्चमोपदेशः ।

घेरण्ड उवाच—

अथातः संप्रवक्ष्यामि प्राणायामस्य यद्विधिम् ।
यस्य साधनमात्रेण देवतुल्यो भवेन्नरः ॥ १ ॥

PRÂṆÂYÂMA, OR RESTRAINT OF BREATH.

GHERANDA SAID:—1. Now I shall tell thee the rules of Prâṇâyâma or regulation of breath. By its practice a man becomes like a god.

आदौ स्थानं तथा कालं मिताहारं तथापरम् ।
नाडीशुद्धिं ततः पश्चात् प्राणायामं च साधयेत् ॥ २ ॥

2. Four things are necessary in practising Prâṇâyâma. First, a good place; second, a suitable time; third, moderate food; and, lastly, the purifications of the nâdis, (vessels of the body, *i.e.*, alimentary canal, &c.)

अथ स्थाननिर्णयः ।

दूरदेशे तथारण्ये राजधान्यां जनान्तिके ।
योगारम्भं न कुर्वीत कृतश्चेत् सिद्धिहा भवेत् ॥ ३ ॥

Place.

3. The practice of Yoga should not be attempted in a far off country (from home), nor in a forest, nor in a capital city, nor in the midst of a crowd. If one does so, he loses success.

अविश्वासं दूरदेशे अरण्ये रक्षिवर्जितम् ।
लोकारण्ये प्रकाशश्च तस्मात् त्रीणि विवर्जयेत् ॥ ४ ॥

4. In a distant country, one loses faith (because of the Yoga not being known there); in a forest, one is without protection; and in the midst of a thick population, there is danger of exposure (for then the curious will trouble him). Therefore, let one avoid these three.

सुदेशे धार्मिके राज्ये सुभिक्षे निरुपद्रवे ।
तत्रैकं कुटीरं कृत्वा प्राचीरैः परिवेष्टितम् ॥ ५ ॥

5. In a good country whose king is just, where food is easily and abundantly procurable, where there are no disturbances, let one erect there a small hut, around it let him raise walls.

वापीकूपतडागं च प्राचीरमध्यवर्ति च ।
नात्युच्चं नातिनिम्नं च कुटीरं कीटवर्जितम् ॥ ६ ॥

6. And in the centre of the enclosure, let him sink a well and dig a tank. Let the hut be neither very high nor very low: let it be free from insects.

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सम्यग्गोमयलिप्तं च कुटीरन्तत्रनिर्मितं ।
एवं स्थानेषु गुप्तेषु प्राणायामं समभ्यसेत् ॥ ७ ॥

7. It should be completely plastered over with cow-dung. In a hut thus built and situated in such a hidden place, let him practise Prâṇâyâma.

अथ काललिर्णयः ।
हेमन्ते शिशिरे ग्रीष्मे वर्षायां च ऋतौ तथा ।
योगारम्भं न कुर्वीत कृते योगो हि रोगदः ॥ ८ ॥

Time.

8. The practice of Yoga should not be commenced in thesef our seasons out of six :—hemanta (winter), śiśira (cold), grîshma (hot), varshâ (rainy). If one begins in these seasons, one will contract diseases.

वसन्ते शरदि प्रोक्तं योगारम्भं समाचरेत् ।
तथायोगी भवेत् सिद्धो रोगान्मुक्तो भवेद् ध्रुवम् ॥ ९ ॥

9. The practice of Yoga should be commenced by a beginner in spring (vasanta); and autumn (śarat). By so doing, he attains success; and verily he does not become liable to diseases.

चैत्रादिफाल्गुनान्ते च माघादिफाल्गुनान्तिके ।
द्वौ द्वौ मासौ ऋतुभागौ अनुभावश्चतु श्चतुः ॥ १० ॥

10. The six seasons occur in their order in the twelve months beginning with Chaitra and ending with Phâlguna: two months being occupied by each season. But each season is experienced for four months, beginning with Mâgha and ending with Phâlguna.

वसन्तश्चैत्र वैशाखौ ज्येष्ठाषाढा च ग्रीष्मकौ ।
वर्षा श्रावणभाद्राभ्यां शरदाश्विनकार्तिकौ ।
मार्गपौषौ च हेमन्तः शिशिरो माघफाल्गुनौ ॥ ११ ॥

Six Seasons.

11. The six seasons are as follows :—

Season.		*Months (Sanskrit).*		*English.*
Vasanta or Spring	...	Chaitra and Vaiśâkha	...	March, April.
Grishma or Summer	...	Jeshtha and Asâdha	...	May, June.
Varshâ or Rainy	...	Srâvaṇa and Bhâdra	...	July, August.
Sarat or Autumn	...	Âśvina and Kârtika	...	Sept., Oct.
Hemanta or Winter	...	Agrahâyaṇa and Pausha	...	Nov., Dec.
Śiśira or Cold	...	Mâgha and Phâlguna	...	January, February.

अनुभावं प्रवक्ष्यामि ऋतूनां च यथोदितम्
माघादिमाधवान्तेषु वसन्तानुभवं विदुः ॥ १२ ॥

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चैत्रादि चाषाढातं च निदाघानुभवं विदुः ।
आषाढादि चाश्विनान्तं प्रावृषानुभवं विदुः ॥ १३ ॥
भाद्रादिमार्गशीर्षान्तं शरदोऽनुभवं विदुः ।
कार्तिकादिमाघमासान्तं हेमन्तानुभवं विदुः ।
मार्गादिचतुरो मासाञ्छिशिरानुभवं विदुः ॥ १४ ॥

The experiencing of seasons.

12—14. Now I shall tell thee the experiencing of seasons. They are as follows :—

Beginning from.		*Ending with.*		*Season.*		*English.*
Mâgha	...	Vaisâkha	....	Vasantânubhava	...	January to April.
Chaitra	...	Asâdha	...	Grîshmânubhava	...	March to June.
Asâdha	...	Âsvina	...	Varshânubhava	...	June to September.
Bhâdra	...	Agrahâyaṇa	...	Saradânubhava	...	August to Nov.
Kârtika	...	Mâgha	...	Hemanâtanubhava	...	Oct. to Jan.
Agrahâyaṇa	...	Phâlguna	...	Sisirânubhava	...	Nov. to Feb.

वसन्ते वापि शरदि योगारम्भं समाचरेत् ।
तदा योगो भवेत् सिद्धोविनायासेन कथ्यते ॥ १५ ॥

15. The practice of Yoga should be commenced either in Vasanta (spring) or Sarat (autumn). For in these seasons success is attained without much trouble.

अथ मिताहारः ।

मिताहारं विना यस्तु योगारम्भं तु कारयेत् ।
नानारोगो भवेत्तस्य किञ्चिद्योगो न सिध्यति ॥ १६ ॥

3.—*Moderation of diet.*

16. He who practises Yoga without moderation of diet, incurs various diseases, and obtains no success.

शाल्यन्नं यवपिष्टं वा गोधूमपिष्टकं तथा ।
मुद्गंमाषचणकादि शुभ्रं च तुषवर्जितम् ॥ १७ ॥

17. A Yogî should eat rice, barley (bread), or wheaten bread. He may eat Mudga beans मूंग (Phaseolus Mungo), Mâsha beans (Phaseolus Radiatus), gram, &c. These should be clean, white and free from chaff.

पटोलं पनसं मानं कक्कोलं च शुकाशकम् ।
द्राक्षिकां कर्कटीं रम्भां डुम्बरीं कण्टकण्टकम् ॥ १८ ॥
आमरम्भां भालरम्भां रम्भादण्डं च मूलकम् ।
वार्ताकीं मूलकं ऋद्धियोगी भक्षणमाचरेत् ॥ १९ ॥

18—19. A Yogî may eat patola (a kind of cucumber, परवर), jack-fruit, mânakachu (Arum Colocasia), kakkola (a kind of berry), the jujube,

the bonduc nut (Bonducella guilandina), cucumber, plantain, fig; the unripe plantain, the small plantain, the plantain stem, and roots, brinjal, and medicinal roots and fruits (*e.g.*, riddhi, &c.)

बालशाकं कालशाकं तथा पटोलपत्रकम् ।
पञ्चशाकं प्रशंसीयाद्वास्तूकं हिलमोचिकाम् ॥ २० ॥

20. He may eat green, fresh vegetables **बालशाक**, black vegetables **(कालंशाक)**, the leaves of patola, the Vâstûka-śâka, and hima-lochikâ Sâka. These are the five śâkas (vegetable leaves) praised as fit food for Yogîs.

शुद्धं सुमधुरं स्निग्धं उदरार्धविवर्जितम् ।
भुज्यते सुरसं प्रीत्या मिताहारमिमं विदुः ॥ २१ ॥

21. Pure, sweet and cooling food should be eaten to fill half the stomach: eating thus sweet juices with pleasure, and leaving the other half of the stomach empty is called moderation in diet.

अन्नेन पूरयेदर्धं तोयेन तु तृतीयकम् ।
उदरस्य तुरीयांशं संरक्षेद्वायुचारणे ॥ २२ ॥

22. Half the stomach should be filled with food, one quarter with water: and one quarter should be kept empty for practising prâṇâyâma.

कट्वम्लं लवणं तिक्तं भृष्टं च दधि तक्रकम् ।
शाकोत्कटं तथा मद्यं तालं च पनसं तथा ॥ २३ ॥

Prohibited foods.

23. In the beginning of Yoga-practice one should discard bitter, acid, salt, pungent and roasted things, curd, whey, heavy vegetables, wine, palmnuts, and over-ripe jack-fruit.

कुलत्थं मसूरं पाण्डुं कूष्माण्डं शाकदण्डकम् ।
तुम्बीकोलकपित्थं च कण्टबिल्वं पलाशकम् ॥ २४ ॥

24. So also kulattha and masur beans, pandu fruit, pumpkins and vegetable stems, gourds, berries, katha-bel, (feronia elephantum), kaṇṭa-bilva and palâśa (Butea frondosa).

कदम्बं जम्बीरं बिम्बं लकुचं लशुनं विषम् ।
कामरङ्गं पियालं च हिंगुशाल्मलीकेमुकम् ॥ २५

25. So also Kadamba (Nauclea cadamba), jambira (citron), bimba, lukucha (a kind of bread fruit tree), onions, lotus, Kâmaranga, piyâla (Buchanânia latifolia), hinga (assafœtida), śâlmali, kemuka.

योगारम्भे वर्जयेच्च पथस्त्रीवह्निसेवनम् ।
नवनीतं घृतं क्षीरं गुडं शर्करादि चैक्षवम् ॥ २६ ॥
पक्वरम्भां नारिकेलं दाडिम्बमशिवासवम् ।
द्राक्षाङ्गलवनीं धात्रीं रसमाम्लवर्जितम् ॥ २७ ॥

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26—27. A beginner should avoid much travelling, company of women, and warming himself by fire. So also he should avoid fresh butter, ghee, thickened milk, sugar, and date-sugar, &c., as well as ripe plantain, cocoa-nut, pomegranate, dates, lavanî fruit, âmlaki (myrobalans), and everything containing acid juices.

पलाजातिलवङ्गं च पौरुषं जम्बु जाम्बलम्।
हरीतकीं खर्जूरं च योगी भक्षणमाचरेत् ॥ २८ ॥

28. But cardamom, jaiphal, cloves, aphrodisiacs or stimulants, the rose-apple, haritaki, and palm dates, a Yogî may eat while practising Yoga.

लघुपाकं प्रियं स्निग्धं तथा धातुप्रपोषणम्।
मनोऽभिलषितं योग्यं योगी भोजनमाचरेत् ॥ २९ ॥

29. Easily digestible, agreeable and cooling foods which nourish the humours of the body, a Yogî may eat according to his desire.

काठिन्यं दुरितं पूतिमुष्णं पर्युषितं तथा।
अतिशीतं चातिचोष्णं भक्ष्यं योगी विवर्जयेत् ॥ ३० ॥

30. But a Yogî should avoid hard (not easily digestible), sinful food, or putrid food, or very hot, or very stale food, as well as very cooling or very much exciting food.

प्रातःस्नानोपवासादि कायक्लेशविधिं तथा।
एकाहारं निराहारं यामान्ते च न कारयेत् ॥ ३१ ॥

31. He should avoid early (morning before sunrise) baths, fasting, &c., or anything giving pain to the body; so also is prohibited to him eating only once a day, or not eating at all. But he may remain without food for 3 hours.

एवं विधिविधानेन प्राणायामं समाचरेत्।
आरम्भे प्रथमे कुर्यात् क्षीराज्यं नित्यभोजनम्।
मध्याह्ने चैव सायाह्ने भोजनद्वयमाचरेत् ॥ ३२ ॥

32. Regulating his life in this way, let him practise Prâṇâyâma. In the beginning before commencing it, he should take a little milk and ghee daily, and take his food twice daily, once at noon, and once in the evening.

इति मिताहारः।

अथ नाडीशुद्धिः।

कुशासने मृगाजिने व्याघ्राजिने च कम्बले।
स्थलासने समासीनः प्राङ्मुखो वाप्युदङ्मुखः।
नाडीशुद्धिं समासाद्य प्राणायामं समभ्यसेत् ॥ ३३ ॥

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4.—PURIFICATION OF NÂDIS.

33. He should sit on a seat of Kuśa-grass, or an antelope skin, or tiger skin or a blanket, or on earth, calmly and quietly, facing east or north. Having purified the nâdis, let him begin Prâṇâyâma.

चण्डकापालिरुवाच ।
नाडीशुद्धिं कथं कुर्यान्नाडीशुद्धिस्तु कीदृशी ।
तत् सर्वं श्रोतुमिच्छामि तद्वदस्व दयानिधे ॥ ३४ ॥

Chaṇḍakâpâli said :—34. O ocean of mercy! How are nâdis purified, what is the purification of nâdis; I want to learn all this; recite this to me.

घेरण्ड उवाच—
मलाकुलासु नाडीषु मारुतो नैव गच्छति ।
प्राणायामः कथं सिध्येत्तत्त्वज्ञानं कथं भवेत् ।
तस्मादादौ नाडीशुद्धिं प्राणायामं ततोऽभ्यसेत् ॥ ३५ ॥

Gheraṇḍa said :—35. The Vâyu does not (cannot) enter the nâdis so long as they are full of impurities (*e.g.*, fæces, &c.). How then can Prâṇâyâma be accomplished? How can there be knowledge of Tattvas? Therefore, first the Nâdis should be purified, and then Prâṇâyâma should be practised.

नाडीशुद्धिर्द्विधा प्रोक्ता समनुर्निर्मनुस्तथा ।
बीजेन समनुं कुर्यान्निर्मनुं धौतकर्मणा ॥ ३६ ॥

36. The purification of nâdis is of two sorts :—Samanu and Nirmanu. The Samanu is done by a mental process with Bîja-mantra. The Nirmanu is performed by physical cleanings.

धौतकर्म पुरा प्रोक्तं षट्कर्मसाधने यथा ।
शृणुष्व समनुं चण्ड नाडीशुद्धिर्यथा भवेत् ॥ ३७ ॥

37. The physical cleanings or Dhautis have already been taught. They consist of the six Sâdhanas. Now, O Chanda, listen to the Samanu process of purifying the vessels.

उपविश्यासने योगी पद्मासनं समाचरेत् ।
गुर्वादिन्यासनं कुर्याद् यथैव गुरुभाषितम् ।
नाडीशुद्धिं प्रकुर्वीत प्राणायामविशुद्धये ॥ ३८ ॥

38. Sitting in the Padmâsana posture, and performing the adoration of the Guru, &c., as taught by the Teacher, let him perform purification of Nâdis for success in Práṇáyáma.

वायुबीजं ततो ध्यात्वा धूम्रवर्णं सतेजसम् ।
चन्द्रेण पूरयेद्वायुं बीजं षोडशकैः सुधीः ॥ ३९ ॥

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चतुःषष्ट्या मात्रया च कुम्भकेनैव धारयेत् ।
द्वात्रिंशन्मात्रया वायुं सूर्यनाड्या च रेचयेत् ॥ ४० ॥

39—40. Contemplating on Vâyu-Bîja (*i.e.*, यं), full of energy and of a smoke-colour, let him draw in breath by the left nostril, repeating the Bîja sixteen times. This is Pûraka. Let him restrain the breath for a period of sixty-four repetitions of the Mantra. This is Kumbhaka. Then let him expel the air by the right nostril slowly during a period occupied by repeating the Mantra thirty-two times.

नाभिमूलाद्वह्निमुत्थाप्य ध्यायेत्तेजोऽवनीयुतम् ।
वह्निबीजषोडशेन सूर्यनाड्या च पूरयेत् ॥ ४१ ॥
चतुःषष्ट्या मात्रया च कुम्भकेनैव धारयेत् ।
द्वात्रिंशन्मात्रया वायुं शशिनाड्या च रेचयेत् ॥ ४२ ॥

41—42. The root of the navel is the seat of Agni-Tattva. Raising the fire from that place, join the Prithivî-Tattva with it; then contemplate on this mixed light. Then repeating sixteen times the Agni-Bîja (रं), let him draw in breath by the right nostril, and retain it for the period of sixty-four repetitions of the Mantras, and then expel it by the left nostril for a period of thirty-two repetitions of the Mantra.

नासाग्रे शशधृग्बिम्बं ध्यात्वा ज्योत्स्नासमन्वितम् ।
ठं बीजंषोडशेनैव इडया पूरयेन्मरुत् ॥ ४३ ॥
चतुःषष्ट्या मात्रया च वं बीजेनैव धारयेत् ।
अमृतं प्लावितं ध्यात्वा नाडीधौतं विभावयेत् ।
लकारेण द्वात्रिंशेन दृढं भाव्यं विरेचयेत् ॥ ४४ ॥

43—44. Then fixing the gaze on the tip of the nose and contemplating the luminous reflection of the moon there, let him inhale through the left nostril, repeating the Bîja ṭham (ठं) sixteen times; let him retain it by repeating the Bîja (ठं) sixty-four times; in the meanwhile imagine (or contemplate) that the nectar flowing from the moon at the tip of the nose runs through all the vessels of the body, and purifies them. Thus contemplating, let him expel the air by repeating thirty-two times the Prithivî Bîja lam (लं).

एवंविधां नाडीशुद्धिं कृत्वा नाडीं विशोधयेत् ।
दृढो भूत्वासनं कृत्वा प्राणायामं समाचरेत् ॥ ४५ ॥

45.—By these three Prâṇâyâmas the nâdis are purified. Then sitting firmly in a posture, let him begin regular Prâṇâyâma.

सहितः सूर्यभेदश्च उज्जायी शीतली तथा ।
भस्त्रिका भ्रामरी मूर्छा केवली चाष्टकुम्भिकाः ॥ ४६ ॥

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KINDS OF KUMBHAKA.

46. The Kumbhakas or retentions of breath are of eight sorts; Sahita, Sûrya-bheda, Ujjâyî, Śîtalî, Bhastrikâ, Bhrâmarî, Mûrchhâ and Kevalî.

सहितो द्विविधः प्रोक्तः सगर्भश्चनिगर्भकः ।
सगर्भो बीजमुच्चार्य निगर्भो बीजवर्जितः ॥ ४७ ॥

1.—SAHITA.

47. The Sahita Kumbhaka is of two sorts:—Sagarbha and Nirgarbha. The Kumbhaka performed by the repetition of Bîja Mantra is Sagarbha; that done without such repetition is Nirgarbha.

प्राणायामं सगर्भं च प्रथमं कथयामि ते ।
सुखासने चोपविश्य प्राङ्मुखो वाप्युदङ्मुखः ।
ध्यायेद्विधिं रजोगुणं रक्तवर्णमवर्णकम् ॥ ४८ ॥

48. First I shall tell thee the Sagarbha Práṇáyâma. Sitting in Sukhâsana posture, facing east or north, let him contemplate on Brahmâ full of Rajas quality of a blood-red colour, in the form of the letter अ.

इडया पूरयेद्वायुं मात्रया षोडशैः सुधीः ।
पूरकान्ते कुम्भकाद्ये कर्तव्यस्तूड्डीयानकः ॥ ४९ ॥

49. Let the wise practitioner inhale by the left nostril, repeating अँ sixteen times. Then before he begins retention (but at the end of inhalation), let him perform Uddîyânabandha.

सत्त्वमयं हरिंध्यात्वा उकारं कृष्णवर्णकम् ।
चतुःषष्ट्या च मात्रया कुम्भकेनैव धारयेत् ॥ ५० ॥

50. Then let him retain breath by repeating उ sixty-four times, contemplating on Hari, of a black colour and of Satva quality.

तमोमयं शिवं ध्यात्वा मकारं शुक्लवर्णकम् ।
द्वात्रिंशन्मात्रया चैव रेचयेद्विधिना पुनः ॥ ५१ ॥

51. Then let him exhale the breath through the right nostril by repeating man (मँ) thirty-two times, contemplating Śiva of a white colour and of Tamas quality.

पुनः पिङ्गलयापूर्यं कुम्भकेनैव धारयेत् ।
इडया रेचयेत् पश्चाद् तद्वीजेन क्रमेण तु ॥ ५२ ॥

52. Then again inhale through Pingalâ (right nostril), retain by Kumbhaka, and exhale by Idâ (left), in the method taught above, changing the nostrils alternately.

अनुलोमविलोमेन वारंवारं च साधयेत् ।
पूरकान्ते कुम्भकान्तं धृतनासापुटद्वयम् ।
कनिष्ठानामिकाङ्गुष्ठैः तर्जनीमध्यमे विना ॥ ५३ ॥

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53. Let him practise, thus alternating the nostrils again and again. When inhalation is completed, close both nostrils, the right one by the thumb and the left one by the ring-finger and little-finger, never using the index and middle-fingers. The nostrils to be closed so long as Kumbhaka is.

प्राणायामो निगर्भस्तु विना बीजेन जायते ।
वामजानूपरिन्यस्तवामपाणितलं भ्रमेत् ।
एकादिशतपर्यन्तं पूरकुम्भकरेचनम् ॥ ५४ ॥

54. The Nirgarbha (or simple or mantraless) Prâṇâyâma is performed without the repetition of Bîja mantra; and the period of Pûraka (inhalation or inspiration), Kumbhaka (retention), and Rechaka (expiration), may be extended from one to hundred mâtrâs.

उत्तमा विंशतिर्मात्रा षोडशी मात्रा मध्यमा ।
अधमा द्वादशी मात्रा प्राणायामास्त्रिधा स्मृताः ॥ ५५ ॥

55. The best is twenty Mâtrâs: *i.e.*, Pûraka 20 seconds, Kumbhaka 80, and Rechaka 40 seconds. The sixteen mâtrâs is middling, *i.e.*, 16,64 and 32. The twelve mâtrâs is the lowest, *i.e.*, 12,48,24. Thus the Prâṇâyâma is of three sorts.

अधमाज्जायते घर्मो मेरुकम्पश्च मध्यमात् ।
उत्तमाच्च भूमित्यागस्त्रिविधं सिद्धिलक्षणम् ॥ ५६ ॥

56. By practising the lowest Prâṇâyâma for sometime, the body begins to perspire copiously; by practising the middling, the body begins to quiver (especially, there is a feeling of quivering along the spinal cord.) By the highest Prâṇâyâma, one leaves the ground, *i.e.*, there is levitation. These signs attend the success of these three sorts of Prâṇâyâma.

प्राणायामात् खेचरत्वं प्राणायामाद् रोगनाशनम् ।
प्राणायामाद्बोधयेच्छक्तिं प्राणायामान्मनोन्मनी ।
आनन्दो जायते चित्ते प्राणायामी सुखी भवेत् ॥ ५७ ॥

57. By Prâṇâyâma is attained the power of levitation (Khecharî Śakti), by Prâṇâyâma diseases are cured, by Prâṇâyâma the Śakti (spiritual energy) is awakened, by Prâṇâyâma is obtained the calmness of mind and exaltation of mental powers (clairvoyance, &c.); by this, mind becomes full of bliss; verily the practitioner of Prâṇâyâma is happy.

अथ सूर्यभेदकुम्भकः

घेरण्ड उवाच—

कथितं सहितं कुम्भं सूर्यभेदनकं शृणु ।
पूरयेत् सूर्यनाड्या च यथाशक्ति बहिर्मरुत् ॥ ५८ ॥

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धारयेद्बहुयत्नेन कुम्भकेन जलन्धरैः ।
यावत् स्वेदं नखकेशाभ्यां तावत् कुर्वन्तु कुम्भकम् ॥ ५९ ॥

2.—SÛRYABHEDA KUMBHAKA.

Gheranda said :—58—59. I have told thee the Sahita Kumbhaka, now hear the Sûryabheda. Inspire with all your strength the external air through the sun-tube (right nostril) : retain this air with the greatest care, performing the Jâlandhara Mudrâ. Let the Kumbhaka be kept up so long as the perspiration does not burst out from the tips of the nails and the roots of the hair.

प्राणोऽपानः समानश्चोदानव्यानौ तथैव च ।
नागः कूर्मश्च कृकरो देवदत्तो धनञ्जयः ॥ ६० ॥

THE VÂYUS.

60. The Vâyus are ten, namely Prâna, Apâna, Samâna, Udâna and Vyâna ; Nâga, Kûrma, Krikara, Devadatta and Dhananjaya.

हृदि प्राणो वहेन्नित्यमपानो गुदमण्डले ।
समानो नाभिदेशे तु उदानः कण्ठमध्यगः ॥ ६१ ॥
व्यानो व्याप्य शरीरे तु प्रधानाः पञ्च वायवः ।
प्राणाद्याः पञ्च विख्याता नागाद्याः पञ्च वायवः ॥ ६२ ॥

Their Seats.

61—62. The Prâna moves always in the heart ; the Apâna in the sphere of anus ; the Samâna in the navel region ; the Udâna in the throat ; and the Vyâna pervades the whole body. These are the five principal Vâyus, known as Prânâdi. They belong to the Inner body. The Nâgâdi five Vâyus belong to the Outer body.

तेषामपि च पञ्चानां स्थानानि च वदाम्यहम् ।
उद्गारे नाग आख्यातः कूर्मस्तून्मीलने स्मृतः ॥ ६३ ॥
कृकरः क्षुत्कृते ज्ञेयो देवदत्तो विजृम्भणे ।
न जहाति मृते क्वापि सर्वव्यापी धनञ्जयः ॥ ६४ ॥

63—64. I now tell thee the seats of these five external Vâyus. The Nâga-Vâyu performs the function of eructation ; the Kûrma opens the eye-lids; the Krikara causes sneezing ; the Devadatta does yawning; the Dhananjaya pervades the whole gross body, and does not leave it even after death.

नागो गृह्णाति चैतन्यं कूर्मश्चैव निमेषणम् ।
क्षुत्तृषं कृकरश्चैव जृम्भणं चतुर्थेन तु ।
भवेद्धनञ्जयाच्छब्दं क्षणमात्रं न निःसरेत् ॥ ६५ ॥

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65. The Nâga-Vâyu gives rise to consciousness, the Kûrma causes vision, the Krikara hunger and thirst, the Devadatta produces yawning and by Dhananjaya sound is produced; this does not leave the body ever.

सर्वे ते सूर्यसंभिन्ना नाभिमूलात् समुद्धरेत् ।
ईडया रेचयेत् पश्चाद् धैर्येणाखण्डवेगतः ॥ ६६ ॥
पुनः सूर्येण चाकृष्य कुम्भयित्वा यथाविधि ।
रेचयित्वा साधयेत्तु क्रमेण च पुनःपुनः ॥ ६७ ॥

66—67. All these Vâyus, separated by the Sûrya-nâdi, let him raise up from the root of the navel; then let him expire by the Idâ-nâdi, slowly and with unbroken, continuous force. Let him again draw the air through the right nostril, retaining it, as taught above, and exhale it again. Let him do this again and again. In this process, the air is always inspired through the Sûrya-nâdî.

कुम्भकः सूर्यभेदस्तु जरामृत्युविनाशकः ।
बोधयेत् कुंडलीं शक्तिं देहानलं विवर्धयेत् ।
इति ते कथितं चण्ड सूर्यभेदनमुत्तमम् ॥ ६८ ॥

Its benefits.

68. The Sûrya-bheda Kumbhaka destroys decay and death, awakens the Kuṇdalî śakti, increases the bodily fire. O Chaṇda! thus have I taught thee the Sûraybhedana Kumbhaka.

* *N.B.*—The description of this process, as given in Hatha-Yoga Pradîpikâ, is somewhat different. Soon after Pûraka (inspiration), one should perform Jâlandhar and at the end of Kumbhaka, but before Rechaka perform the Uddîyânabandha. Then quickly contract the anal orifice by Mûlabandha, contract the throat, pull in the stomach towards the back; by this process the air is forced into the Brahma-nâdî (Sushumnâ). Raise the Apâna up, lower the Prâṇa, below the Kaṇtha; a Yogî becomes free from decay: the air should be drawn through the right nostril and expelled through the left.

अथ उज्जायी कुम्भकः
नासाभ्यां वायुमाकृष्य मुखमध्ये च धारयेत् ।
हृद्गलाभ्यां समाकृष्य वायुं वक्त्रे च धारयेत् ॥ ६९ ॥

3.—UJJÂYÎ.

69. Close the mouth, draw in the external air by both the nostrils, and pull up the internal air from the lungs and throat; retain them in the mouth.

मुखं प्रक्षाल्य संवन्द्य कुर्याज्जालन्धरं ततः ।
आशक्ति कुम्भकं कृत्वा धारयेदविरोधतः ॥ ७० ॥

70. Then having washed the mouth (*i.e.*, expelled air through mouth) perform Jâlandhara. Let him perform Kumbhaka with all his might and retain the air unhindered.

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उज्जायीकुम्भकं कृत्वा सर्वकार्याणि साधयेत् ।
न भवेत् कफरोगश्च क्रूरवायुरजीर्णकम् ॥ ७१ ॥
आमवातः क्षयः कासो ज्वरप्लीहा न विद्यते ।
जरामृत्युविनाशाय चोज्जायीं साधयेन्नरः ॥ ७२ ॥

71—72. All works are accomplished by Ujjâyî Kumbhaka. He is never attacked by phlegm diseases, or nervous diseases, or indigestion, or dysentery, or consumption, or cough; or fever or [enlarged] spleen. Let a man perform Ujjâyî to destroy decay and death.

N.B.—See the Haṭha-Yoga Pradîpikâ, Chap. II.—51, 53 for a different description of this.

अथ शीतलीकुम्भकः ।
जिह्वया वायुमाकृष्य उदरे पूरयेच्छनैः ।
क्षणं च कुम्भकं कृत्वा नासाभ्यां रेचयेत् पुनः ॥ ७३ ॥

4.—SÎTALÎ.

73. Draw in the air through the mouth (with the lips contracted and tongue thrown out), and fill the stomach slowly. Retain it there for a short time. Then exhale it through both the nostrils.

सर्वदा साधयेद्योगी शीतलीकुम्भकं शुभम् ।
अजीर्णं कफपित्तञ्च नैव तस्य प्रजायते ॥ ७४ ॥

74. Let the Yogî always practise this Śîtalî Kumbhaka, giver of bliss; by so doing, he will be free from indigestion, phlegm and bilious disorders.

अथ भस्त्रिकाकुम्भकः ।
भस्त्रैव लोहकाराणां यथाक्रमेण संभ्रमेत् ।
तथा वायुं च नासाभ्यामुभाभ्यां चालयेच्छनैः ॥ ७५ ॥

5.—BHASTRIKÂ (BELLOW).

75. As the bellows of the ironsmith constantly dilate and contract, similarly let him slowly draw in the air by both the nostrils and expand the stomach; then throw it out quickly (the wind making sound like bellows).

एवं विंशतिवारं च कृत्वा कुर्याच्च कुम्भकम् ।
तदन्ते चालयेद्वायुं पूर्वोक्तं च यथाविधि ॥ ७६ ॥
त्रिवारं साधयेदेनं भस्त्रिकाकुम्भकं सुधीः ।
न च रोगो न च क्लेश आरोग्यं च दिने दिने ॥ ७७ ॥

76—77. Having thus inspired and expired quickly twenty times, let him perform Kumbhaka; then let him expel it by the previous method. Let the wise one perform this Bhastrikâ (bellows-like) Kumbhaka thrice: he will never suffer any disease and will be always healthy.

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अथ भ्रामरीकुम्भकः ।
अर्धरात्रे गते योगी जन्तूनां शब्दवर्जिते ।
कर्णौ पिधाय हस्ताभ्यां कुर्यात् पूरककुम्भकम ॥ ७८ ॥

6.—BHRÂMARÎ (OR BEETLE-DRONING KUMBHAKA).

78. At past midnight, in a place where there are no sounds of any animals, &c., to be heard, let the Yogî practise Pûraka and Kumbhaka, closing the ears by the hands.

शृणुयाद्दक्षिणे कर्णे नादमन्तर्गतं शुभम् ।
प्रथमं झिञ्झीनादं च वंशीनादं ततः परम् ॥ ७९ ॥
मेघझर्झरभ्रमरी घण्टाकांस्यं ततः परम ।
तुरीभेरीमृदङ्गादिनिनादानकदुन्दुभिः ॥ ८० ॥

79—80. He will hear then various internal sounds in his right ear. The first sound will be like that of crickets, then that of a lute, then that of a thunder, then that of a drum, then that of a beetle, then that of bells, then those of gongs of bell-metal, trumpets, kettle-drums, mridanga, military drums, and dundubhi, &c.

एवं नानाविधो नादो जायते नित्यमभ्यसात् ।
अनाहतस्य शब्दस्य तस्य शब्दस्य यो ध्वनिः ॥ ८१ ॥
ध्वनेरन्तर्गतं ज्योति ज्योतिरन्तर्गतं मनः ।
तन्मनो विलयं याति तद्विष्णोः परमं पदम् ।
एवं भ्रामरीसंसिद्धिः समाधिसिद्धिमाप्नुयात् ॥ ८२ ॥

81—82. Thus various sounds are cognised by daily practice of this Kumbhaka. Last of all is heard the Anâhata sound rising from the heart; of this sound there is a resonance, in that resonance there is a Light. In that Light the mind should be immersed. When the mind is absorbed, then it reaches the Highest seat of Vishnu (parama-pada). By success in this Bhrâmarî Kumbhaka one gets success in Samâdhi.

अथ मूर्च्छाकुम्भकः ।
सुखेन कुम्भकं कृत्वा मनश्च भ्रुवोरन्तरम् ।
संत्यज्य विषयान् सर्वान् मनोमूर्च्छा सुखप्रदा ।
आत्मनि मनसो योगादानन्दो जायते ध्रुवम् ॥ ८३ ॥

7.—MÛRCHHÂ.

83. Having performed Kumbhaka with comfort, let him withdraw the mind from all objects and fix it in the space between the two eyebrows. This causes fainting of the mind, and gives happiness. For, by thus joining the Manas with the Âtmâ, the bliss of Yoga is certainly obtained.

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अथ केवलीकुम्भकः ।
हंकारेण बहिर्याति सःकारेण विशेत् पुनः ।
षट्शतानि दिवारात्रौ सहस्राण्येकविंशतिः ।
अजपा नाम गायत्री जीवो जपति सर्वदा ॥ ८४ ॥

8.—KEVALÎ.

84. The breath of every person in entering makes the sound of "sah" and in coming out, that of "ham." These two sounds make सोऽहम् (so'ham "I am That") or हंसः (hamsa "The Great Swan"). Throughout a day and a night there are twenty-one thousand and six hundred such respirations, (that is, 15 respirations per minute). Every living being (Jîva) perfoms this japa unconsciously, but constantly. This is called Ajapâ gâyatrî.

मूलाधारे यथा हंसस्तथा हि हृदि पङ्कजे ।
तथा नासापुटद्वन्द्वे त्रिभिर्हंससमागमः ॥ ८५ ॥

85. This Ajapâ japa is performed in three places, *i.e.*, in the Mûladhâra (the space between anus and membranum virile), in the Anâhat lotus (heart) and in the Âjñya lotus (the space where the two nostrils join).

षण्णवत्यङ्गुलीमानं शरीरं कर्मरूपकम् ।
देहाद्बहिर्गतो वायुः स्वभावाद् द्वादशाङ्गुलिः ॥ ८६ ॥
गायने षोडशाङ्गुल्यो भोजने विंशतिस्तथा ।
चतुर्विंशाङ्गुलिः पन्थे निद्रायां त्रिंशदङ्गुलिः ।
मैथुने षट्त्रिंशदुक्तं व्यायामे च ततोधिकम् ॥ ८७ ॥

86—87. This body of Vâyu is ninety-six digits length (*i.e.*, six feet) as a standard. The ordinary length of the air-current when expired is twelve digits (nine inches); in singing, its length becomes sixteen digits (one foot); in eating, it is twenty digits (15 inches); in walking, it is twenty-four digits (18 inches); in sleep, it is thirty digits ($27\frac{1}{2}$ inches); in copulation, it is thirty-six digits (27 inches), and in taking physical exercise, it is more than that.

स्वभावेऽस्य गतेर्न्यूने परमायुः प्रवर्धते ।
आयुःक्षयोऽधिके प्रोक्तो मारुते चान्तरागते ॥ ८८ ॥

88. By decreasing the natural length of the expired current from nine inches to less and less, there takes place increase of life; and by increasing the current, there is decrease of life.

तस्मात् प्राणे स्थिते देहे मरणं नैव जायते ।
वायुना घटसम्बन्धे भवेत् केवलकुम्भकम् ॥ ८९ ॥

89. So long as breath remains in the body there is no death. When

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the full length of the wind is all confined in the body, nothing being allowed to go out, it is Kevala Kumbhaka.

यावज्जीवं जपेन्मन्त्रमजपासंख्यकेवलम् ।
अद्यावधि धृतं संख्याविभ्रमं केवलीकृते ॥ ९० ॥
अत एव हि कर्तव्यः केवलीकुम्भको नरैः ।
केवली चाजपासंख्या द्विगुणा च मनोन्मनी ॥ ९१ ॥

90—91. All Jîvas are constantly and unconsciously reciting this Ajapâ Mantra, only for a fixed number of times every day. But a Yogî should recite this consciously and counting the numbers. By doubling the number of Ajapâ (*i.e.*, by 30 respirations per minute), the state of Manonmanî (fixedness of mind) is attained. There are no regular Rechaka and Pûraka in this process. It is only (Kevala) Kumbhaka.

नासाभ्यां वायुमाकृष्य केवलं कुम्भकं चरेत् ।
एकादिकचतुः षष्टिं धारयेत् प्रथमे दिने ॥ ९२ ॥

92. By inspiring air by both nostrils, let him perform Kevala Kumbhaka. On the first day, let him retain breath from one to sixty-four times.

केवली मष्टधां कुर्याद् यामे यामे दिने दिने ।
अथवा पञ्चधा कुर्याद् यथा तत् कथयामि ते ॥ ९३ ॥
प्रातर्मध्याह्नसायाह्ने मध्ये रात्रिचतुर्थके ।
त्रिसन्ध्यमथवा कुर्यात् सममाने दिने दिने ॥ ९४ ॥

93—94. This Kevalî should be performed eight times a day, once in every three hours; or one may do it five times a day, as I shall tell thee. First in the early morning, then at noon, then in the twilight, then at midnight, and then in the fourth quarter of the night. Or one may do it thrice a day, *i.e.*, in the morning, noon and evening.

पञ्चवारं दिने वृद्धिर्वारैकं च दिने तथा ।
अजपापरिमाणं च यावत् सिद्धिः प्रजायते ॥ ९५ ॥
प्राणायामं केवलीं च तदा वदति योगवित् ।
केवली कुम्भके सिद्धे किम्न सिद्ध्यतिभूतले ॥ ९६ ॥

इति श्रीघेरण्डसंहितायां घेरण्डचण्डसंवादे घटस्थयोगप्रकरणे प्राणायामप्रयोगो नाम पञ्चमोपदेशः ।

95—96. So long as success is not obtained in Kevalî, he should increase the length of Ajapâ japa every day, one to five times. He who knows Prâṇâyâma and Kevalî is the real Yogî. What can he not accomplish in this world who has acquired success in Kevali Kumbhaka?

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Sixth Lesson.

षष्ठोपदेशः ।

अथ ध्यानयोगः ।

घेरण्ड उवाच—

स्थूलं ज्योतिस्तथा सूक्ष्मं ध्यानस्य त्रिविधं विदुः ।
स्थूलं मूर्तिमयं प्रोक्तं ज्योतिस्तेजोमयं तथा ।
सूक्ष्मं बिन्दुमयं ब्रह्म कुण्डलीपरदेवता ॥ १ ॥

DHYÂNA-YOGA.

Gheranda said :—1. The Dhyâna or conten plation is of three sorts: gross, subtle and luminous. When a particular figure, such as one's Guru or Deity is contemplated, it is Sthûla or gross contemplation. When Brahma or Prakriti is contemplated as a mass of light, it is called Jyotis contemplation. When Brahma as a Bindu (point) and Kundali force are contemplated, it is Sûkshma or Subtle contemplation.

अथ स्थूलध्यानम् ।

स्वकायहृदये ध्यायेत् सुधासागरमुत्तमम् ।
तन्मध्ये रत्नद्वीपं तु सुरत्नवालुकामयम् ॥ २ ॥
चतुर्दिक्षु नीपतरुं बहुपुष्पसमन्वितम् ।
नीपोपवनसंकुलैर्वेष्टितं परिखा इव ॥ ३ ॥
मालतीमल्लिकाजातीकेशरैश्चम्पकैस्तथा ।
पारिजातैः स्थलपद्मैर्गन्धामोदितदिङ्मुखैः ॥ ४ ॥
तन्मध्ये संस्मरेद्योगी कल्पवृक्षं मनोहरम् ।
चतुःशाखाचतुर्वेदं नित्यपुष्पफलान्वितम् ॥ ५ ॥
भ्रमराः कोकिलास्तत्र गुञ्जन्ति निगदन्ति च ।
ध्यायेत्तत्र स्थिरो भूत्वा महामाणिक्यमण्डपम् ॥ ६ ॥
तन्मध्ये तु स्मरेद्योगी पर्यङ्कं सुमनोहरम् ।
तत्रेष्टदेवतां ध्यायेत्यद्ध्यानं गुरुभाषितम् ॥ ७ ॥
यस्य देवस्य यद्रूपं यथा भूषणवाहनम् ।
तद्रूपं ध्यायते नित्यं स्थूलध्यानमिदं विदुः ॥ ८ ॥

1.—STHÛLA DHYÂNA.

2—8. (Having closed the eyes), let him contemplate that there is a sea of nectar in his heart: that in the midst of that sea there is an island of precious stones, the very sand of which is pulverised diamonds and rubies. That on all sides of it, there are Kadamba trees, laden with sweet flowers; that, next to these trees, like a rampart, there is a row of flowering

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trees, such as mâlati, mallikâ, jâtî, kesara, champaka, pârijâta and padmas, and that the fragrance of these flowers is spread all round, in every quarter. In the middle of this garden, let the Yogî imagine that there stands a beautiful Kalpa tree, having four branches, representing the four Vedas, and that it is full of flowers and fruits. Insects are humming there and cuckoos singing. Beneath that tree, let him imagine a rich platform of precious gems, and on that a costly throne inlaid with jewels, and that on that throne sits his particular Deity, as taught to him by his Guru. Let him contemplate on the appropriate form, ornaments and vehicle of that Deity. The constant contemplation of such a form is Sthûla Dhyâna.

प्रकारान्तरम् ।

सहस्रारे महापद्मे कर्णिकायां विचिन्तयेत् ।
विलग्नसहितं पद्मं द्वादशैर्दलसंयुतम् ॥ ९ ॥
शुक्लवर्णं महातेजो द्वादशैर्बीजभाषितम्
हसक्षममलवरयुं हसखफ्रें यथाक्रमम् ॥ १० ॥
तन्मध्ये कर्णिकायां तु अकथादि रेखात्रयम् ।
हलक्षकोणसंयुक्तं प्रणवं तत्र वर्तते ॥ ११ ॥

ANOTHER PROCESS.

9—11. Let the Yogî imagine that in the pericarp of the great thousand-petalled Lotus (Brain) there is a smaller lotus having twelve petals. Its colour is white, highly luminous, having twelve bîja letters, named ह, स, क्ष, म, ल, व, र, युँ, ह, स, ख, फ्रें, (ha sa ksha ma la va ra yum ha sa kha phrem). In the pericarp of this smaller lotus there are three lines forming a triangle अ, क, थ (a ka tha): having three angles called ह, ल, क्ष (ha la ksha): and in the middle of this triangle, there is the Pranava ओम् I Om.

नादबिंदुमयं पीठं ध्यायेत्तत्र मनोहरम् ।
तत्रोपरि हंसयुग्मं पादुका तत्र वर्तते ॥ १२ ॥

12. Then let him contemplate that in that there is a beautiful seat having Nâda and Bindu. On that seat there are two swans, and a pair of wooden sandals or shoes.

ध्यायेत्तत्र गुरुं देवं द्विभुजं च त्रिलोचनम् ।
श्वेताम्बरधरं देवं शुक्लगन्धानुलेपनम् ॥ १३ ॥
शुक्लपुष्पमयं माल्यं रक्तशक्तिसमन्वितम् ।
एवंविधगुरुध्यानात् स्थूलध्यानं प्रसिध्यति ॥ १४ ॥

13—14. › There let him contemplate his Guru Deva, having two arms and two eyes, and dressed in pure white, anointed with white sandal-paste,

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wearing garlands of white flowers; to the left of whom stands Śakti of blood-red colour. By thus contemplating the Guru, the Sthûla Dhyâna is attained.

अथ ज्योतिर्ध्यानम् ।

घेरण्ड—उवाच

कथितं स्थूलध्यानं तु तेजोध्यानं शृणुष्व मे ।
यद्धानेन योगसिद्धिरात्मप्रत्यक्षमेव च ॥ १५ ॥

2.—JYOTIR DHYÂNA.

Gheranḍa said:—15. I have told thee the Sthûla Dhyâna; listen now to the contemplation of Light, by which the Yogî attains success and sees his Self.

मूलाधारे कुण्डलिनी भुजगाकाररूपिणी ।
जीवात्मा तिष्ठति तत्र प्रदीपकलिकाकृतिः ।
ध्यायेत्तत्र तेजोमयं ब्रह्म तेजोध्यानं परात्परम् ॥ १६ ॥

16. In the Mûlâdhâra is kuṇḍalinî, having the form of a serpent. The Jivâtmâ is there like the flame of a lamp. Contemplate on this flame as the Luminous Brahma. This is the Tejo Dhyâna or Jyotir Dhyâna.

प्रकारान्तरम् ।

भ्रुवोर्मध्ये मनोर्ध्वे च यत्तेजः प्रणवात्मकम् ।
ध्यायेत् ज्वालावलीयुक्तं तेजोध्यानं तदेव हि ॥ १७ ॥

ANOTHER PROCESS.

17. In the middle of the two eye-brows, above the Manas, there is a Light consisting of Om. Let him contemplate on this flame. This is another method of contemplation of Light.

अथ सूक्ष्मध्यानम् ।

घेरण्ड उवाच—

तेजोध्यानं श्रुतं चण्ड सूक्ष्मध्यानं शृणुष्व मे ।
बहुभाग्यवशाद् यस्य कुण्डली जाग्रती भवेत् ॥ १८ ॥
आत्मना सहयोगेन नेत्ररन्ध्राद्विनिर्गता ।
विहरेद् राजमार्गे च चञ्चलत्वान्न दृश्यते ॥ १९ ॥

3.—SÛKSHMA DHYÂNA.

Gheranḍa said:—18—19. O Chanḍa! thou hast heard the Tejo Dhyâna, listen now to the Sûkshma Dhyâna. When by a great good fortune, the kuṇḍalî is awakened, it joins with the Âtmâ and leaves the body through the portals of the two eyes; and enjoys itself by walking in the royal road (Astral Light). It cannot be seen on account of its subtleness and great changeability.

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शाम्भवीमुद्रया योगी ध्यानयोगेन सिध्यति ।
सूक्ष्मध्यानमिदं गोप्यं देवानामपि दुर्लभम् ॥ २० ॥

20. The Yogî, however, attains this success by performing Śâmbhavî Mudrâ, *i.e.*, by gazing fixedly at space without winking. (Then he will see his Sûkshma Śarîra). This is called Sûkshma Dhyâna, difficult to be attained even by the Devas, as it is a great mystery.

स्थूलध्यानाच्छतगुणं तेजोध्यानं प्रचक्षते ।
तेजोध्यानाल्लक्षगुणं सूक्ष्मध्यानं परात्परम् ॥ २१ ॥

21. The contemplation of Light is a hundred times superior to contemplation of Form ; and a hundred thousand times superior to Tejo Dhyâna is the contemplation of the Sûkshma.

इति ते कथितं चण्ड ध्यानयोगं सुदुर्लभम् ।
आत्मा साक्षाद् भवेद यस्मात्तस्माद्ध्यानं विशिष्यते ॥ २२ ॥
इति श्रीघेरण्डसंहितायां घेरण्डचण्डसंवादे घटस्थयोगे सप्तमसाधने ध्यानयोगो नाम षष्ठोपदेशः

22. O Chaṇḍa! thus have I told thee the Dhyâna Yoga—a most precious knowledge ; for, by it, there is direct perception of the Self. Hence Dhyâna is belauded.

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Seventh Lesson.

सप्तमोपदेश ।

अथ समाधियोगः ।

घेरण्ड उवाच—

समाधिश्च परो योगो बहुभाग्येन लभ्यते ।
गुरोः कृपाप्रसादेन प्राप्यते गुरुभक्तितः ॥ १ ॥

SAMÂDHI YOGA.

Gheranda said :—1. The Samâdhi is a great Yoga ; it is acquired by great good fortune. It is obtained through the grace and kindness of the Guru, and by intense devotion to him.

विद्याप्रतीतिः स्वगुरुप्रतीतिरात्मप्रतीतिर्मनसः प्रबोधः ।
दिने दिने यस्य भवेत् स योगी सुशोभनाभ्यासमुपैति सद्यः ॥ २ ॥

2. That Yogî quickly attains this most beautiful practice of Samâdhi, who has confidence (or faith) in knowledge, faith in his own Guru, faith in his own Self ; and whose mind (manas) awakens to intelligence from day to day.

घटाद्भिन्नं मनः कृत्वा ऐक्यं कुर्यात् परात्मनि ।
समाधिं तं विजानीयान्मुक्तसंज्ञो दशादिभिः ॥ ३ ॥

3. Separate the Manas from the body, and unite it with the Paramâtmâ. This is known as Samâdhi or Mukti from all states of consciousness.

अहं ब्रह्म न चान्योऽस्मि ब्रह्मैवाहं न शोकभाक् ।
सच्चिदानन्दरूपोऽहं नित्यमुक्तः स्वभाववान् ॥ ४ ॥

4. I am Brahma, I am nothing else, the Brahma is certainly I, I am not participator of sorrow, I am Existence, Intelligence and Bliss ; always free, of one essence.

शाम्भव्या चैव खेचर्या भ्रामर्या योनिमुद्रया ।
ध्यानं नादं रसानन्दं लयसिद्धिश्चतुर्विधा ॥ ५ ॥
पञ्चधा भक्तियोगेन मनोमूर्च्छा च षड्विधा ।
षड्विधोऽयं राजयोगः प्रत्येकमवधारयेत् ॥ ६ ॥

5—6. The Samâdhi is four-fold, *i.e.*, Dhyâna-Samâdhi, Nâda-Samâdhi, Rasânanda Samâdhi, and Laya-Samâdhi : respectively accomplished by Sambhavî Mudrâ, Khecharî Mudrâ, Bhrâmarî Mudrâ and Yoni-Mudrâ. The Bhakti-Yoga Samâdhi is fifth, and Râja-Yoga Samâdhi, attained through Mano-Mûrchhâ Kumbhaka, is the sixth form of Samâdhi.

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अथ ध्यानयोगसमाधिः ।
शाम्भवीं मुद्रिकां कृत्वा आत्मप्रत्यक्षमानयेत् ।
बिन्दुब्रह्ममयं दृष्ट्वा मनस्तत्र नियोजयेत् ॥ ७ ॥

1.—DHYÂNA-YOGA SAMÂDHI.

7. Performing the Śâmbhavî Mudrâ perceive the Âtmâ. Having seen once the Brahma in a Bindu (point of light), fix the mind in that point.

खमध्ये कुरु चात्मानं आत्ममध्ये च खं कुरु ।
आत्मानं खमयं दृष्ट्वा न किञ्चिदपि बाधते ।
सदानन्दमयो भूत्वा समाधिस्थो भवेन्नरः ॥ ८ ॥

8. Bring the Âtmâ in Kha (Ether), bring the Kha (Ether or Space) in the Âtmâ. Thus seeing the Âtmâ full of Kha (Space or Brahma), nothing will obstruct him. Being full of perpetual bliss, the man enters Samâdhi (Trance or Ecstasy).

अथ नादयोगसमाधिः ।
साधनात्खेचरीमुद्रा रसनोर्ध्वगता यदा ।
तदा समाधिसिद्धिः स्याद्धित्वा साधारणक्रियाम् ॥ ९ ॥

2.—NÂDA-YOGA SAMÂDHI.

9. Turn the tongue upwards, closing the wind-passages, by performing the Khecharî Mudrâ; by so doing, Samâdhi (trance asphyxiation) will be induced; there is no necessity of performing anything else.

अथ रसनानन्दयोगसमाधिः ।
अनिलं मन्दवेगेन भ्रामरीकुम्भकं चरेत् ।
मन्दं मन्दं रेचयेद्वायुं भृङ्गनादं ततो भवेत् ॥ १० ॥
अन्तःस्थं भ्रमरीनादं श्रुत्वा तत्र मनो नयेत् ।
समाधिर्जायते तत्र आनन्दः सोऽहमित्यतः ॥ ११ ॥

3.—RASÂNANDA YOGA SAMÂDHI.

10—11. Let him perform the Bhrâmarî Kumbhaka, drawing in the air slowly: expel the air slowly and slowly, with a buzzing sound like that of beetle. Let him carry the Manas and place it in the centre of this sound of humming beetle. By so doing, there will be Samâdhi and by this, knowledge of 'so' 'ham' (I am That) arises, and a great happiness takes place.

अथ लयसिद्धियोगसमाधिः ।
योनिमुद्रां समासाद्य स्वयं शक्तिमयो भवेत् ।
सुशृङ्गाररसेनैव विहरेत् परमात्मनि ॥ १२ ॥

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आनन्दमयः संभूत्वा ऐक्यं ब्रह्मणि सम्भवेत् ।
अहं ब्रह्मेति चाद्वैतं समाधिस्तेन जायते ॥१३॥

4.—LAYA-SIDDHI YOGA SAMÂDHI.

12—13. Perform the Yonî-Mudrâ, and let him imagine that he is Śâkti, and Paramâtma is Purusha; and that both have been united in one. By this he becomes full of bliss, and realises Aham Brahma, 'I am Brahma.' This conduces to Advaita Samâdhi.

अथ भक्तियोगसमाधिः ।
स्वकीयहृदये ध्यायेदिष्टदेवस्वरूपकम् ।
चिन्तयेद् भक्तियोगेन परमाह्लादपूर्वकम् ॥ १४ ॥
आनन्दाश्रुपुलकेन दशाभावः प्रजायते ।
समाधिः सम्भवेत्तेन सम्भवेच्च मनोन्मनी ॥ १५ ॥

5.—BHAKTI YOGA SAMÂDHI.

14—15. Let him contemplate within his heart his special Diety; let him be full of ecstasy by such contemplation, let him shed tears of happiness, and by so doing he will become entranced. This leads to Samâdhi and Manon-manî.

अथ राजयोगसमाधिः ।
मनोमूर्च्छां समासाद्य मन आत्मनि योजयेत् ।
परात्मनः समायोगात् समाधिं समवाप्नुयात् ॥ १६ ॥

6.—RÂJA-YOGA SAMÂDHI.

16. Performing Manomûrchhâ Kumbhaka, unite the Manas with the Âtmâ. By this Union is obtained Râja-Yoga Samâdhi.

अथ समाधियोगमाहात्म्यम् ।
इति ते कथितश्चण्ड समाधिर्मुक्तिलक्षणम् ।
राजयोगसमाधिः स्यादेकात्मन्येव साधनम् ।
उन्मनी सहजावस्था सर्वे चैकात्मवाचकाः ॥ १७ ॥

7.—PRAISE OF SAMÂDHI.

17. O Chaṇḍa! thus have I told thee about Samâdhi which leads to emancipation. Râja-Yoga Samâdhi, Unmanî, Sahajâvasthâ are all synonyms, and mean the Union of Manas with Âtmâ.

जले विष्णुः स्थले विष्णुर्विष्णुः पर्वतमस्तके ।
ज्वालामालाकुले विष्णुः सर्वं विष्णुमयं जगत् ॥ १८ ॥

18. Vishṇu is in water, Vishṇu is in earth, Vishṇu is on the peak of the mountain; Vishṇu is in the midst of Volcanic fires and flames: the whole Universe is full of Vishṇu.

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भूचराः खेचराश्चामी यावन्तो जीवजन्तवः ।
वृक्षगुल्मलतावल्लीतृणाद्या वारि पर्वताः ।
सर्वं ब्रह्म विजानीयात् सर्वं पश्यति चात्मनि ॥ १९ ॥

19. All those that walk on land or move in the air, all living and animate creation, trees, shrubs, roots, creepers and grass, &c., oceans and mountains—all, know ye, to be Brahma. See them all in Âtmâ.

आत्मा घटस्थचैतन्यमद्वैतं शाश्वतं परम् ।
घटाद्विभिन्नतो ज्ञात्वा वीतरागं विवासनम् ॥ २० ॥

20. The Âtmâ confined in the body is Chaitanya or Consciousness, it is without a second, the Eternal, the Highest; knowing it separate from body, let him be free from desires and passions.

एवं मिथः समाधिः स्यात् सर्वसङ्कल्पवर्जितः ।
स्वदेहे पुत्रदारादिबान्धवेषु धनादिषु ।
सर्वेषु निर्ममो भूत्वा समाधिं समवाप्नुयात् ॥ २१ ॥

21. Thus is Samâdhi obtained, free from all desires. Free from attachment to his own body, to son, wife, friends, kinsmen, or riches; being free from all, let him obtain fully the Samâdhi.

तत्त्वं लयामृतं गोप्यं शिवोक्तं विविधानि च ।
तेषां संक्षेपमादाय कथितं मुक्तिलक्षणम् ॥ २२ ॥

22. Siva has revealed many Tattvas, such as Laya Amrita, &c.; of them, I have told thee an abstract, leading to emancipation.

इति ते कथितश्चण्ड समाधिर्दुर्लभः परः ।
यं ज्ञात्वा न पुनर्जन्म जायते भूमिमण्डले ॥ २३ ॥

23. O Chanda! thus have I told thee of Samâdhi, difficult of attainment. By knowing this, there is no rebirth in this Sphere.

इति श्रीघेरण्डसंहितायां घेरण्डचण्डसंवादे घटस्थयोगसाधने योगस्य सप्तसारे समाधियोगो नाम सप्तमोपदेशः समाप्तः ।

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THE

HATHA YOGA PRADIPIKA

TRANSLATED INTO ENGLISH

BY

PANCHAM SINH.

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INTRODUCTION.

There exists at present a good deal of misconception with regard to the practices of the Haṭha Yoga. People easily believe in the stories told by those who themselves heard them second hand, and no attempt is made to find out the truth by a direct reference to any good treatise. It is generally believed that the six practices, (षट्कर्म) in Haṭha Yoga are compulsory on the student and that besides being dirty, they are fraught with danger to the practiser. This is not true, for these practices are necessary only in the existence of impurities in the Nâdis and not otherwise.

There is the same amount of misunderstanding with regard to the Prâṇâyâma. People put their faith implicitly in the stories told them about the dangers attending the practice, without ever taking the trouble of ascertaining the fact themselves. We have been inspiring and expiring air from our birth, and will continue to do so till death; and this is done without the help of any teacher. Prâṇâyâma is nothing but a properly regulated form of the otherwise irregular and hurried flow of air, without using much force or undue restraint; and if this is accomplished by patiently keeping the flow slow and steady, there can be no danger. It is the impatience for the Siddhis which cause undue pressure on the organs and thereby causes pains in the ears, the eyes, the chest, etc. If the three bandhas (बन्ध) be carefully performed while practising the Prâṇâyâma, there is no possibility of any danger.

There are two classes of students of Yoga: (1) those who study it theoretically; (2) those who combine the theory with practice.

Yoga is of very little use, if studied theoretically. It was never meant for such a study. In its practical form, however, the path of the student is beset with difficulties. The books on Yoga give instructions so far as it is possible to express the methods in words, but all persons, not being careful enough to follow these instructions to the very letter, fail in their object. Such persons require a teacher versed in the practice of Yoga. It is easy to find a teacher who will explain the language of the books, but this is far from being satisfactory. For instance, a Pandit without any knowledge of the science of Materia Medica will explain कंटकारि as कंटकस्यारिः कंटकारिः or an enemy of thorns, *i.e.*, shoes, while it is in reality the name of a medicinal plant.

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The importance of a practical Yogi as a guide to a student of Yoga cannot be overestimated ; and without such a teacher it is next to impossible for him to achieve anything. The methods followed by the founders of the system and followed ever afterwards by their followers, have been wisely and advisedly kept secret ; and this is not without a deep meaning. Looking to the gravity of the subject and the practices which have a very close relation with the vital organs of the human body, it is of paramount importance that the instructions should be received by students of ordinary capacity, through a practical teacher only, in order to avoid any possibility of mistake in practice. Speaking broadly, all men are not equally fitted to receive the instructions on equal terms. Man inherits on birth his mental and physical capitals, according to his actions in past births, and has to increase them by manipulation, but there are, even among such, different grades. Hence, one cannot become a Yogi in one incarnation, as says Śri Kṛiṣṇa **बहूनांजन्मनामन्ते मामप्रपद्यतिभारत** । and again **मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये । यततामपिसिद्धानां कश्चिन्मांवेत्ति तत्त्वतः ॥ गीता ॥**

There are men who, impelled by the force of their actions of previous births, go headlong and accomplish their liberation in a single attempt; but others have to earn it in their successive births. If the student belongs to one of such souls and being earnest, desires from his heart to get rid of the pains of birth and death, he will find the means too. It is well-known that a true Yogi is above temptations and so to think that he keeps his knowledge secret for selling it to the highest bidder is simply absurd. Yoga is meant for the good of all creatures, and a true Yogi is always desirous of benefitting as many men as possible. But he is not to throw away this precious treasure indiscriminately. He carefully chooses its recipients, and when be finds a true and earnest student, who will not trifle with this knowledge, he never hesitates in placing his valuable treasure at the disposal of the man. What is essential in him is that he should have a real thirst for such knowledge—a thirst which will make him restless till satisfied ; the thirst that will make him blind to the world and its enjoyments. He should be, in short, fired with **मुमुक्षुत्व** or desire for emancipation. To such a one, there is nothing dearer than the accomplishment of this object. A true lover will risk his very life to gain union with his beloved like Tulasīdâs. A true lover will see everywhere, in every direction, in every tree and leaf, in every blade of grass his own beloved. The whole of the world, with all its beauties, is a dreary waste in his eyes, without his beloved. And he will court death, fall into

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the mouth of a gaping grave, for the sake of his beloved. The student whose heart burns with such intense desire for union with Paramâtmâ, is sure to find a teacher, and through him he will surely find Him It is a tried experience that Paramâtmâ will try to meet you half way, with the degree of intensity with which you will go to meet Him. Even He Himself will become your guide, direct you on to the road to success, or put you on the track to find a teacher, or lead him to you.

Well has it been said **जिन ढूँढा तिन पाइयाँ गहरे पानी पैठि। मैं बावरि ढूँढन चली रही किनारे बैठि॥** It is the half-hearted who fail. They hold their worldly pleasures dearer to their hearts than their God, and therefore He in His turn does not consider them worthy of His favours. Says the Upaniṣad :—

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन। यमेवैष वृणुते तेनलभ्यस्तस्यैष आत्मा विवृणुते तनुस्वाम्॥

The âtmâ will choose you its abode only if it considers you worthy of such a favour, and not otherwise. It is therefore necessary that one should first make oneself worthy of His acceptance. Having prepared the temple (your heart) well fitted for His installation there, having cleared it of all the impurities which stink and make the place unsuitable for the highest personage to live in, and having decorated it beautifully with objects as befit that Lord of the creation, you need not wait long for Him to adorn this temple of yours which you have taken pains to make it worthy of Him. If you have done all this, He will shine in you in all His glory. In your difficult moments, when you are embarrassed, sit in a contemplative mood, and approach your Parama Guru submissively and refer your difficulties to Him, you are sure to get the proper advice from Him. He is the Guru of the ancients, for He is not limited by Time. He instructed the ancients in bygone times, like a Guru, and if you have been unable to find a teacher in the human form, enter your inner temple and consult this Great Guru who accompanies you everywhere, and ask Him to show you the way. He knows best what is best for you. Unlike mortal beings, He is beyond the past and the future, will either send one of His agents to guide you or lead you to one and put you on the right track. He is always anxious to teach the earnest seekers, and waits for you to offer Him an opportunity to do so. But if you have not done your duty and prepared yourself worthy of entering His door, and try to gain access to His presence, laden with your unclean burden, stinking with Kâma, Krodha, Lobha, and Moha, be sure He will keep you off from Him.

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The Âsanas are a means of gaining steadiness of position and help to gain success in contemplation, without any distraction of the mind. If the position be not comfortable, the slightest inconvenience will draw the mind away from the lakśya (aim), and so no peace of mind will be possible till the posture has ceased to cause pain by regular exercise.

Of all the various methods for concentrating the mind, repetition of Praṇava or Ajapâ Jâpa and contemplation on its meaning is the best. It is impossible for the mind to sit idle even for a single moment, and, therefore, in order to keep it well occupied and to keep other antagonistic thoughts from entering it, repetition of Praṇava should be practised. It should be repeated till Yoga Nidrâ is induced which, when experienced, should be encouraged by slackening all the muscles of the body. This will fill the mind with sacred and divine thoughts and will bring about its one-pointedness, without much effort.

Anâhata Nâda is awakened by the exercise of Prâṇâyâma. A couple of weeks' practice with 80 prâṇâyâmas in the morning and the same number in the evening will cause distinct sounds to be heard; and, as the practice will go on increasing, varied sounds become audible to the practiser. By hearing these sounds attentively one gets concentration of the mind, and thence Sahaja Samâdhi. When Yoga sleep is experienced, the student should give himself up to it and make no efforts to check it. By and by, these sounds become subtle and they bocome less and less intense, so the mind loses its waywardness and becomes calm and docile; and, on this practice becoming well-established, Samâdhi becomes a voluntary act. This is, however, the highest stage and is the lot of the favoured and fortunate few only.

During contemplation one sees, not with his eyes, as he does the objects of the world, various colours, which the writers on Yoga call the colours of the five elements. Sometimes stars are seen glittering, and lightning flashes in the sky. But these are all fleeting in their nature.

At first these colours are seen in greatly agitated waves which show the unsteady condition of the mind; and as the practice increases and the mind becomes calm, these colour-waves become steady and motionless and appear as one deep ocean of light. This is the ocean in which one should dive and forget the world and become one with his Lord—which is the condition of highest bliss.

Faith in the practices of Yoga, and in one's own powers to accomplish what others have done before, is of great importance to insure speedy success. I mean "faith that will move mountains," will accomplish

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anything, be it howsoever difficult. There is nothing which cannot be accomplished by practice. Says Śiva in Śiva Saṃhitâ.

अभ्यासाज्जायते सिद्धिरभ्यासान्मोक्षमाप्नुयात् ॥
संविदंलभतेऽभ्यासा द्योगोभ्यासात्प्रवर्तते ।
मुद्राणांसिद्धिरभ्यासा दभ्यासाद्वायुसाधनम् ॥
कालवञ्चनमभ्यासात्तथामृत्युञ्जयोभवेत् ।
वाक्सिद्धिः कामचारित्वं भवेदभ्यासयोगतः ॥ अ० ४ श्लोक ९—११

Through practice success is obtained ; through practice one gains liberation.

Perfect consciousness is gained through practice ; Yoga is attained through practice ; success in mudrâs comes by practice. Through practice is gained success in prâṇâyâma. Death can be evaded of its prey through practice, and man becomes the conqueror of death by practice. And then let us gird up our loins, and with a firm resolution engage in the practice, having faith in **कर्मण्येवाधिकारते मा फलेषु कदाचन,** and the success must be ours. May the Almighty Father, be pleased to shower His blessings on those who thus engage in the performance of their duties. Om Śam.

AJMER :
31*st January*, 1915.

PANCHAM SINH.

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THE HATHA YOGA PRADIPIKA.

CHAPTER I.

On Âsanas.

श्रीआदिनाथाय नमोऽस्तु तस्मै येनोपदिष्टा हठयोगविद्या ॥
विभ्राजते प्रोन्नतराजयोगमारोढुमिच्छोरधिरोहिणीव ॥ १ ॥

Salutation to Âdinâtha (Siva) who expounded the knowledge of Haṭha Yoga, which like a staircase leads the aspirant to the high pinnacled Râja Yoga. 1.

प्रणम्य श्रीगुरुं नाथं स्वात्मारामेण योगिना ॥
केवलं राजयोगाय हठविद्योपदिश्यते ॥ २ ॥

Yogin Swâtmârâma, after saluting first his Gurû Srinâtha explains Haṭha Yoga for the attainment of Râja Yoga. 2.

भ्रांत्या बहुमतध्वांते राजयोगमजानताम् ॥
हठप्रदीपिकां धत्ते स्वात्मारामः कृपाकरः ॥ ३ ॥

Owing to the darkness arising from the multiplicity of opinions people are unable to know the Râja Yoga. Compassionate Swâtmârâma composes the Haṭha Yoga Pradipikâ like a torch to dispel it. 3.

हठविद्यां हि मत्स्येंद्रगोरक्षाद्या विजानते ॥
स्वात्मारामोऽथवा योगी जानीते तत्प्रसादतः ॥ ४ ॥

Matsyendra, Gorakṣa, etc., knew Haṭha Vidyâ, and by their favour Yogi Swâtmârâma also learnt it from them. 4.

श्रीआदिनाथमत्स्येंद्रशाबरानंदभैरवाः ॥
चौरंगी मीनगोरक्षविरूपाक्षबिलेशयाः ॥ ५ ॥

The following Siddhas (masters) are said to have existed in former times :—

Sri Âdinâtha (Śiva), Matsyendra, Nâtha, Śâbar, Anand, Bhairava, Chaurangi, Mîna nâtha, Gorakṣanâtha, Virupâkṣa, Bileśaya. 5.

मंथानो भैरवो योगी सिद्धिर्बुद्धश्च कंथडिः ॥
कोरंटकः सुरानंदः सिद्धपादश्च चर्पटिः ॥ ६ ॥

Manthâna, Bhairava, Siddhi Buddha, Kanthadi, Kârantaka, Surânanda, Siddhipâda, Charapati. 6.

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कानेरी पूज्यपादश्च नित्यनाथो निरंजनः ॥
कपाली बिंदुनाथश्च काकचंडीश्वराव्हयः ॥ ७ ॥

Kânerî, Pûjyapâda, Nityanâtha, Niranjana, Kapâli, Vindunâtha, Kâka Chandîśwara. 7.

अल्लामः प्रभुदेवश्च घोडाचोली च टिंटिणिः ॥
भानुकी नारदेवश्च खंडः कापालिकस्तथा ॥ ८ ॥

Allâma, Prabhudeva, Ghodâ, Cholî, Tintiṇi, Bhânukî, Nârdeva, Khanda Kâpâlika, etc. 8.

इत्यादयो महासिद्धा हठयोगप्रभावतः ॥
खंडयित्वा कालदंडं ब्रह्मांडे विचरंति ते ॥ ९ ॥

These Mahâsiddhas (great masters), breaking the sceptre of death, are roaming in the universe. 9.

अशेषतापतप्तानां समाश्रयमठो हठः ॥
अशेषयोगयुक्तानामाधारकमठो हठः ॥ १० ॥

Like a house protecting one from the heat of the sun, Haṭha Yoga protects its practiser from the burning heat of the three Tâpas ; and, similarly, it is the supporting tortoise, as it were, for those who are constantly devoted to the practice of Yoga. 10.

हठविद्या परं गोप्या योगिना सिद्धिमिच्छता ॥
भवेद्वीर्यवती गुप्ता निर्वीर्या तु प्रकाशिता ॥ ११ ॥

A Yogî desirous of success should keep the knowledge of Haṭha Yoga secret ; for it becomes potent by concealing, and impotent by exposing. 11.

सुराज्ये धार्मिके देशे सुभिक्षे निरुपद्रवे ॥
धनुः प्रमाणपर्यंतं शिलाग्निजलवर्जिते ॥
एकांते मठिकामध्ये स्थातव्यं हठयोगिना ॥ १२ ॥

The Yogi should practise Haṭha Yoga in a small room, situated in a solitary place, being 4 cubits square, and free from stones, fire, water, disturbances of all kinds, and in a country where justice is properly administered, where good people live, and food can be obtained easily and plentifully. 12.

अल्पद्वारमरंध्रगर्तविवरं नात्युच्चनीचायतं
सम्यग्गोमयसांद्रलिप्तममलं निःशेषजंतूज्झितम् ॥
बाह्ये मंडपवेदिकूपरुचिरं प्राकारसंवेष्टितं
प्रोक्तं योगमठस्य लक्षणमिदं सिद्धैर्हठाभ्यासिभिः ॥ १३ ॥

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The room should have a small door, be free from holes, hollows, neither too high nor too low, well plastered with cow-dung and free from dirt, filth and insects. On its outside there should be bowers, raised platform (chabootrâ), a well, and a compound. These characteristics of a room for Haṭha Yogîs have been described by adepts in the practice of Haṭha. 13.

एवंविधे मठे स्थित्वा सर्वचिंताविवर्जितः ॥
गुरूपदिष्टमार्गेण योगमेव समभ्यसेत् ॥ १४ ॥

Having seated in such a room and free from all anxieties, he should practise Yoga, as instructed by his *guru*. 14.

अत्याहारः प्रयासश्च प्रजल्पो नियमग्रहः ॥
जनसंगश्च लौल्यं च षडभिर्योगो विनश्यति ॥ १५ ॥

Yoga is destroyed by the following six causes:—Over-eating, exertion, talkativeness, adhering to rules, *i.e.*, cold bath in the morning, eating at night, or eating fruits only, company of men, and unsteadiness. 15.

उत्साहात्साहसाद्धैर्यात्तत्त्वज्ञानाच्च निश्चयात् ॥
जनसंगपरित्यागात्षड्भिर्योगः प्रसिद्ध्यति ॥ १६ ॥

The following six bring speedy success:—Courage, daring, perseverance, discriminative knowledge, faith, aloofness from company. 16.

अथ यमनियमाः ॥

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं क्षमा धृतिः ॥
दयार्जवं मिताहारः शौचं चैव यमा दश ॥ १७ ॥

The ten rules of conduct are: ahimsâ (non-injuring), truth, non-stealing, continence, forgiveness, endurance, compassion, meekness, sparing diet and cleanliness. 17.

तपः संतोष आस्तिक्यं दानमीश्वरपूजनम् ॥
सिद्धांतवाक्यश्रवणं ह्रीमती च तपो हुतम् ॥
नियमा दश संप्रोक्ता योगशास्त्रविशारदैः ॥ १८ ॥

The ten niyamas mentioned by those proficient in the knowledge of yoga are: Tapa, patience, belief in God, charity, adoration of God, hearing discourses on the principles of religion, shame, intellect, Tapa and Yajña. 18.

अथ आसनम् ॥

हठस्य प्रथमांगत्वादासनंपूर्वमुच्यते ॥
कुर्यात्तदासनं स्थैर्यमारोग्यं चांगलाघवम् ॥ १९ ॥

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Âsanas.

Being the first accessory of Haṭha Yoga, âsana is described first. It should be practised for gaining steady posture, health and lightness of body. 19.

वसिष्ठाद्यैश्च मुनिभिर्मत्स्येंद्राद्यैश्च योगिभिः ॥
अंगीकृतान्यासनानि कथ्यंते कानिचिन्मया ॥ २० ॥

I am going to describe certain âsanas which have been adopted by Munîs like Vasiṣṭha, etc:, and Yogis like Matsyendra, etc. 20.

जानूर्वोरंतरे सम्यक्कृत्वा पादतले उभे ॥
ऋजुकायः समासीनः स्वस्तिकं तत्प्रचक्षते ॥ २१ ॥

Swastika-âsana.

Having kept both the hands under both the thighs, with the body straight, when one sits calmly in this posture, it is called Swastika. 21.

सव्ये दक्षिणगुल्फं तु पृष्ठपार्श्वे नियोजयेत् ॥
दक्षिणेऽपि तथा सव्यं गोमुखं गोमुखाकृति ॥ २२ ॥

Gomukha-âsana.

Placing the right ankle on the left side and the left ankle on the right side, makes Gomukha-âsana, having the appearance of a cow. 22.

एकं पादं तथैकस्मिन्विन्यसेदूरुणि स्थितम् ॥
इतरस्मिंस्तथा चोरुं वीरासनमितीरितम् ॥ २३ ॥

Vîrâsana.

One foot is to be placed on the thigh of the opposite side; and so also the other foot on the opposite thigh. This is called Virâsana. 23.

गुदं निरुद्ध्य गुल्फाभ्यां व्युत्क्रमेण समाहितः ॥
कूर्मासनं भवेदेतदिति योगविदो विदुः ॥ २४ ॥

Kurmâsana.

Placing the right ankle on the left side of anus, and the left ankle on the right side of it, makes what the Yogîs call Kûrma-âsana. 24.

पद्मासनं तु संस्थाप्य जानूर्वोरंतरे करौ ॥
निवेश्य भूमौ संस्थाप्य व्योमस्थं कुक्कुटासनम् ॥ २५ ॥

Kukkuṭa âsana.

Taking the posture of Padmâ-âsana and carrying the hands under the thighs, when the Yogi raises himself above the ground, with his palms resting on the ground, it becomes Kukkuṭa-âsana. 25.

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कुक्कुटासनबंधस्थो दोर्भ्यां संबध्य कंधराम् ॥
भवेत्कूर्मवदुत्तान एतदुत्तानकूर्मकम् ॥ २६ ॥

Uttâna Kûrma-âsana.

Having assumed Kukkuṭa-âsana, when one grasps his neck by crossing his hands behind his head, and lies in this posture with his back touching the ground, it becomes Uttâna Kûrma-âsana, from its appearance like that of a tortoise. 26.

पादांगुष्ठौ तु पाणिभ्यां गृहीत्वाश्रवणावधि ॥
धनुराकर्षणं कुर्याद्धनुरासनमुच्यते ॥ २७ ॥

Dhanura âsana.

Having caught the toes of the feet with both the hands and carried them to the ears by drawing the body like a bow, it becomes Dhanura âsana. 27.

वामोरुमूलार्पितदक्षपादं जानोर्बहिर्वेष्टितवामपादम् ॥
प्रगृह्य तिष्ठेत्परिवर्तितांगः श्रीमत्स्यनाथोदितमासनं स्यात् ॥ २८ ॥
मत्स्येंद्रपीठं जठरप्रदीप्तिं प्रचंडरुग्मंडलखंडनास्त्रम् ॥
अभ्यासतःकुंडलिनीप्रबोधं चंद्रस्थिरत्वं च ददाति पुंसाम् ॥ २९ ॥

Matsya-âsana.

Having placed the right foot at the root of the left thigh, let the toe be grasped with the right hand passing over the back, and having placed the left foot on the right thigh at its root, let it be grasped with the left hand passing behind the back. This is the âsana, as explained by Sri Matsyanâtha. It increases appetite and is an instrument for destroying the group of the most deadly diseases. Its practice awakens the Kundalinî, stops the nectar shedding from the moon in people. 28-29.

प्रसार्य पादौ भुवि दंडरूपौ दोर्भ्यां पदाग्रद्वितयं गृहीत्वा ॥
जानूपरि न्यस्ततलाटदेशो वसेदिदं पश्चिमतानमाहुः ॥ ३० ॥

Paśchima Tâna.

Having stretched the feet on the ground, like a stick, and having grasped the toes of both the feet with both the hands, when one sits with his forehead resting on the thighs, it is called Paśchima Tâna. 30.

इति पश्चिमतानमासनाग्र्यं पवनं पश्चिमवाहिनं करोति ॥
उदयं जठरानलस्य कुर्यादुदरे कार्श्यमरोगतां च पुंसाम् ॥ ३१ ॥

This Paśchima Tâna carries the air from the front to the back part of the body (*i.e.*, to the suṣumna). It kindles gastric fire, reduces obesity and cures all diseases of men. 31.

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धरामवष्टभ्य करद्वयेन तत्कूर्परस्थापितनाभिपार्श्वः ॥
उच्चासनो दंडवदुत्थितः स्यान्मयूरमेतत्प्रवदंति पीठम् ॥ ३२ ॥

Mayûra-âsana.

Place the palms of both the hands on the ground, and place the navel on both the elbows and balancing thus, the body should be stretched backward like a stick. This is called Mayûra-âsana. 32.

हरतिसकलरोगानाशु गुल्मोदरादीनभिभवति च दोषानासनं श्रीमयूरम् ॥
बहु कदशनभुक्तं भस्म कुर्यादशेषं जनयति जठराग्निं जारयेत्कालकूटम् ॥ ३३ ॥

This âsana soon destroys all diseases, and removes abdominal disorders, and also those arising from irregularities of phlegm, bile and wind, digests unwholesome food taken in excess, increases appetite and destroys the most deadly poison. 33.

उत्तानं शववद्भूमौ शयनं तच्छवासनम् ॥
शवासनं श्रांतिहरं चित्तविश्रांतिकारकम् ॥ ३४ ॥

Śava-âsana.

Lying down on the ground, like a corpse, is called Śava-âsana. It removes fatigue and gives rest to the mind. 34.

चतुरशीत्यासनानि शिवेन कथितानि च ॥
तेभ्यश्चतुष्कमादाय सारभूतं ब्रवीम्यहम् ॥ ३५ ॥

Śiva taught 84 âsanas. Of these the first four being essential ones, I am going to explain them here. 35.

सिद्धं पद्मं तथा सिंहं भद्रं चेति चतुष्टयम् ॥
श्रेष्ठं तत्रापि च सुखे तिष्ठेत्सिद्धासने सदा ॥ ३६ ॥

These four are:—The Siddha, Padma, Sinha and Bhadra. Even of these, the Siddha-âsana, being very comfortable, one should always practise it. 36.

येनिस्थानकमंघ्रिमूलघटितं कृत्वा दृढं विन्यसेत्
मेढ्रे पादमथैकमेव हृदये कृत्वाहनुं सुस्थिरम् ॥
स्थाणुः संयमितेंद्रियोऽचलदृशा पश्येद्भ्रुवोरंतरं
ह्येतन्मोक्षकपाटभेदजननं सिद्धासनं प्रोच्यते ॥ ॥ ३७ ॥

The Siddhâsana

Press firmly the heel of the left foot against the perineum, and the right heel above the male organ. With the chin pressing on the chest, one should sit calmly, having restrained the senses, and gaze steadily the space between the eyebrows. This is called the Siddha Âsana, the opener of the door of salvation. 37.

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मतांतरे तु

मेढ्रादुपरि विन्यस्य सव्यं गुल्फं तथोपरि ॥
गुल्फांतरं च निक्षिप्य सिद्धासनमिदं भवेत् ॥ ३८ ॥

This Siddhâsana is performed also by placing the left heel on Medhra (above the male organ), and then placing the right one on it. 38.

एतत्सिद्धासनं प्राहुरन्ये वज्रासनं विदुः ॥
मुक्तासनं वदंत्येके प्राहुर्गुप्तासनं परे ॥ ३९ ॥

Some call this Siddhâsana, some Vajrâsana. Others call it Mukta Âsana or Gupta Âsana. 39.

यमेष्विव मिताहारमहिंसा नियमेष्विव ॥
मुख्यं सर्वासनेष्वेकंसिद्धाः सिद्धासनं विदुः ॥ ४० ॥

Just as sparing food is among Yamas, and Ahimsâ among the Niyamas, so is Siddhâsana called by adepts the chief of all the âsanas. 40.

चतुरशीतिपीठेषु सिद्धमेव सदाभ्यसेत् ॥
द्वासप्ततिसहस्राणां नाडीनां मलशोधनम् ॥ ४१ ॥

Out of the 84 Âsanas Siddhâsana should always be practised, because it cleanses the impurities of 72,000 nâdîs. 41.

आत्मध्यायी मिताहारी यावद्द्वादशवत्सरम् ॥
सदा सिद्धासनाभ्यासाद्योगी निष्पत्तिमाप्नुयात् ॥ ४२ ॥

By contemplating on oneself, by eating sparingly, and by practising Siddhâsana for 12 years, the Yogi obtains success. 42.

किमन्यैर्बहुभिः पीठैः सिद्धे सिद्धासने सति ॥
प्राणानिले सावधाने बद्धे केवलकुंभके ॥ ४३ ॥

Other postures are of no use, when success has been achieved in Siddhâsana, and Prâṇa Vâyû becomes calm and restrained by Kevala Kumbhaka. 43.

उत्पद्यते निरायासात्स्वयमेवोन्मनी कला ।
तथैकस्मिन्नेव दृढे सिद्धे सिद्धासने सति ।
बंधत्रयमनायासात्स्वयमेवोपजायते ॥ ४४ ॥

Success in one Siddhâsana alone becoming firmly established, one gets Unmanî at once, and the three bonds (Bandhas) are accomplished of themselves. 44.

नासनं सिद्धसदृशं न कुंभः केवलोपमः ॥
न खेचरीसमा मुद्रा न नादसदृशो लयः ॥ ४५ ॥

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There is no Âsana like the Siddhâsana and no Kumbhaka like the Kevala. There is no mudrâ like the Khechari and no *laya*-like the Nâda (Anâhata Nâda.) 45.

अथ पद्मासनं ॥

वामोरूपरि दक्षिणं च चरणं संस्थाप्य वामं तथा
दक्षो रूपरि पश्चिमेन विधिना धृत्वा कराभ्यां दृढम् ।
अंगुष्ठौ हृदये निधाय चिबुकं नासाग्रमालोकयेत्
एतद्व्याधिविनाशकारि यमिनां पद्मासनं प्रोच्यते ॥ ४६ ॥

Padmâsana.

Placethe right foot on theleft thigh and theleft foot on the right thigh, and grasp the toes with the hands crossed over the back. Press the chin against the chest and gaze on the tip of the nose. This is called the Padmâsana, the destroyer of the diseases of the Yamîs. 46.

उत्तानौ चरणौ कृत्वा ऊरुसंस्थौ प्रयत्नतः ॥
ऊरुमध्ये तथोत्तानौ पाणी कृत्वा ततो दृशौ ॥ ४७ ॥

Place the feet on the thighs, with the soles upwards, and place the hands on the thighs, with the palms upwards. 47.

नासाग्रे विन्यसेद्राजदंतमूले तु जिह्वया ॥
उत्तंभ्य चिबुकं वक्षस्युत्थाप्य पवनं शनैः ॥ ४८ ॥

Gaze on the tip of the nose, keeping the tongue pressed against the root of the teeth of the upper jaw, and the chin against the chest, and raise the air up slowly, *i.e.*, pull the apâna-vâyû gently upwards. 48.

इदं पद्मासनं प्रोक्तं सर्वव्याधिविनाशनम् ॥
दुर्लभं येन केनापि धीमता लभ्यते भुवि ॥ ४९ ॥

This is called the Padmâsana, the destroyer of all diseases. It is difficult of attainment by everybody, but can be learnt by intelligent people in this world. 49.

कृत्वा संपुटितौ करौ दृढतरं बध्वा तु पद्मासनं
गाढं वक्षसि सन्निधाय चिबुकं ध्यायंश्च तच्चेतसि ।
वारं वारमपानमूर्ध्वमनिलं प्रोत्सारयन्पूरितं
न्यंचन्प्राणमुपैति बोधमतुलं शक्तिप्रभावान्नरः ॥ ५० ॥

Having kept both the hands together in the lap, performing the Padmâsana firmly, keeping the chin fixed to the chest and contemplating on Him in the mind, by drawing the apâna-vâyû up (performing Mûla Bandha) and pushing down the air after inhaling it, joining thus the prâṇa

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and apâna in the navel, one gets the highest intelligence by awakening the śakti (kundalinî) thus. 50.

N.B.—When Apâna Vâyû is drawn gently up and after filling in the lungs with the air from outside, the prâṇa is forced down by and by so as to join both of them in the navel, they both enter then the Kundalinî and, reaching the Brahma randhra (the great hole), they make the mind calm. Then the mind can contemplate on the nature of the âtmana and can enjoy the highest bliss.

पद्मासने स्थितो योगी नाडीद्वारेण पूरितम् ॥
मारुतं धारयेद्यस्तु स मुक्तो नात्र संशयः ॥ ५१ ॥

The Yogî who, sitting with Padmâsana, can control breathing, there is no doubt, is free from bondage. 51.

अथ सिंहासनं ॥

गुल्फौ च वृषणस्याधः सीवन्याः पार्श्वयोः क्षिपेत् ।
दक्षिणे सव्यगुल्फं तु दक्षगुल्फं तु सव्यके ॥ ५२ ॥

The Simhâsana.

Press the heels on both sides of the seam of Perineum, in such a way that the left heel touches the right side and the right heel touches the left side of it. 52.

हस्तौ तु जान्वोः संस्थाप्य स्वांगुलीः संप्रसार्य च ॥
व्यात्तवक्त्रो निरीक्षंस्तु नासाग्रं सुसमाहितः ॥ ५३ ॥

Place the hands on the thighs, with stretched fingers, and keeping the mouth open and the mind collected, gaze on the tip of the nose. 53.

सिंहासनं भवेदेतत्पूजितं योगिपुंगवैः ॥
बंधत्रितयसंधानं कुरुते चासनोत्तमम् ॥ ५४ ॥

This is Simhâsana, held sacred by the best of Yogis. This excellent Âsana effects the completion of the three Bandhas (The Mûlabandha, Kaṇṭha or Jâlandhar Bandha and Uḍḍiyâna Bandha). 54.

अथ भद्रासनं ॥

गुल्फौ च वृषणस्याधः सीवन्याः पार्श्वयोः क्षिपेत् ।
सव्यगुल्फं तथा सव्ये दक्षगुल्फं तु दक्षिणे ॥ ५५ ॥
पार्श्वपादौ च पाणिभ्यां दृढं बध्वा सुनिश्चलम् ॥
भद्रासनं भवेदेतत्सर्वव्याधिविनाशनम् ॥ ५६ ॥

The Bhadrâsana.

Place the heels on either side of the seam of the Perineum, keeping the left heel on the left side and the right one on the right side, hold the

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feet firmly joined to one another with both the hands. This Bhadrâsana is the destroyer of all the diseases. 55 and 56.

गोरक्षासनमित्याहुरिदं वै सिद्धयोगिनः ॥
एवमासनबंधेषु योगींद्रो विगतश्रमः ॥ ५७ ॥

The expert Yogîs call this Gorakśa âsana. By sitting with this âsana, the Yogî gets rid of fatigue 57.

अभ्यसेन्नाडिकाशुद्धिं मुद्रादिपवनक्रियाम् ॥
आसनं कुंभकं चित्रं मुद्राख्यं करणं तथा ॥ ५८ ॥

The Nâdis should be cleansed of their impurities by performing the mudrâs, etc., (which are the practices relating to the air) Âsanas, Kumbhakas and various curious mûdrâs. 58.

अथ नादानुसंधानमभ्यासानुक्रमो हठे ।
ब्रह्मचारी मिताहारी त्यागी योगपरायणः ।
अब्दादूर्ध्वं भवेत्सिद्धो नात्र कार्या विचारणा ॥ ५९ ॥

By regular and close attention to Nâda (anâhata nâda) in Haṭha Yoga, a Brahmachari, sparing in diet, unattached to objects of enjoyment, and devoted to Yoga, gains success, no doubt, within a year. 59.

सुस्निग्धमधुराहारश्चतुर्थांश विवर्जितः ।
भुज्यते शिवसंप्रीत्यै मिताहारः स उच्यते ॥ ६० ॥

Abstemious feeding is that in which $\frac{3}{4}$ of hunger is satisfied with food, well cooked with ghee and sweets, and eaten with the offering of it to Śiva. 60.

कटवम्ल तीक्ष्ण लवणोष्ण हरीतशाक
सौवीरतैलतिलसर्षप मद्य मत्स्यान् ।
आजादि मांस दधि तक्र कुलत्थ कोल
पिण्याक हिंगु लशुनाद्य मपथ्य माहुः ॥ ६१ ॥

Foods injurious to a Yogî.

Bitter, sour, saltish, hot, green vegetables, fermented, oily, mixed with til seed, rape seed, intoxicating liquors, fish, meat, curds, chhaasa pulses, plums, oil-cake, asafœtida (hînga), garlic, onion, etc., should not be eaten. 61.

भोजनमहितं विद्यात्पुनरस्योष्णीकृतं रुक्षम् ।
अतिलवणमम्लयुक्तं कदशनशाकोत्कटं वर्ज्यम् ।
वन्हिस्त्रीपथिसेवानामादौ वर्जनमाचरेत् ॥ ६२ ॥

Food heated again, dry, having too much salt, sour, minor grains, and vegetables that cause burning sensation, should not be eaten.

Fire, women, travelling, etc., should be avoided. 62.

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तथाहि गोरक्षवचनं ॥

वर्जयेद्दुर्जनप्रांतंवन्हि स्त्री पथिसेवनम् ॥
प्रातःस्नानोपवासादि कायक्लेशविधिं तथा ॥ ६३ ॥
गोधूम शालि यव षाष्टिकशोभनान्नं ।
क्षीराज्यखंड नवनीत सितामधूनि ॥
शुंठीपटोलकफलादिक पंच शाकं ॥
मुद्गादिदिव्यमुदकं च यमींद्रपथ्यम् ॥ ६४ ॥
पुष्टं सुमधुरं स्निग्धं गव्यं धातुप्रपोषणम् ॥
मनोभिलषितं योग्यं योगी भोजनमाचरेत् ॥ ६५ ॥

As said by Gorakṣa, one should keep aloof from the society of the evil-minded, fire, women, travelling, early morning bath, fasting, and all kinds of bodily exertion. 63.

Wheat, rice, barley, shâstik (a kind of rice), good corns, milk, ghee, sugar, butter, sugarcandy, honey, dried ginger, Parwal (a vegetable) the five vegetables, moong, pure water, these are very beneficial to those who practise Yoga. 64.

A Yogî should eat tonics (things giving strength), well sweetened, greasy (made with ghee), milk, butter, etc., which may increase humors of the body, according to his desire. 65.

युवा वृद्धोऽतिवृद्धो वा व्याधितो दुर्बलोऽपि वा ॥
अभ्यासात्सिद्धिमाप्नोति सर्वयोगेष्वतंद्रितः ॥ ६६ ॥

Whether young, old or too old, sick or lean, one who discards laziness, gets success if he practises Yoga. 66.

क्रियायुक्तस्य सिद्धिः स्यादक्रियस्य कथं भवेत् ॥
न शास्त्रपाठमात्रेण योगसिद्धिः प्रजायते ॥ ६७ ॥

Success comes to him who is engaged in the practice. How can one get success without practice ; for by merely reading books on Yoga, one can never get success. 67.

न वेषधारणं सिद्धेः कारणं न च तत्कथा ॥
क्रियैव कारणं सिद्धेः सत्यमेतन्न संशयः ॥ ६८ ॥

Success cannot be attained by adopting a particular dress (Veṣa). It cannot be gained by telling tales. Practice alone is the means to success. This is true, there is no doubt. 68.

पीठानि कुंभकाश्चित्रा दिव्यानि करणानि च ॥
सर्वाण्यपि हठाभ्यासे राजयोगफलावधि ॥ ६९ ॥

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Asanas (postures), various Kumbhakas, and other divine means, all should be practised in the practice of Haṭha Yoga, till the fruit—Râja Yoga—is obtained. 69.

इति हठप्रदीपिकायाम् प्रथमोपदेशः ॥

End of chapter 1st, on the method of forming the Âsanas.

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CHAPTER II.

On Prâṇâyâma.

द्वितीयोपदेशः ॥

अथासने दृढ़े योगी वशी हितमिताशनः ॥
गुरूपदिष्टमार्गेण प्राणायामान्समभ्यसेत् ॥ १ ॥

Posture becoming established, a Yogî, master of himself, eating salutary and moderate food, should practise prâṇâyâma, as instructed by his guru. 1.

चले वाते चलं चित्तं निश्चले निश्चलं भवेत् ॥
योगी स्थाणुत्वमाप्नोति ततो वायुं निरोधयेत् ॥ २ ॥

Respiration being disturbed, the mind becomes disturbed. By restraining respiration, the Yogî gets steadiness of mind 2.

यावद्वायुः स्थितो देहे तावज्जीवनमुच्यते ॥
मरणं तस्य निष्क्रांतिस्ततो वायुं निरोधयेत् ॥ ३ ॥

So long as the (breathing) air stays in the body, it is called life. Death consists in the passing out of the (breathing) air. It is, therefore, necessary to restrain the breath. 3.

मलाकुलासु नाडीषु मारुतो नैव मध्यगः ॥
कथं स्यादुन्मनीभावः कार्यसिद्धिः कथं भवेत् ॥ ४ ॥

The breath does not pass through the middle channel (suṣumnâ), owing to the impurities of the nâdîs. How can then success be attained, and how can there be the unmanî avasthâ. 4.

शुद्धिमेति यदा सर्वं नाडीचक्रं मलाकुलम् ॥
तदैव जायते योगी प्राणसंग्रहणे क्षमः ॥ ५ ॥

When the whole system of nâdîs which is full of impurities, is cleaned, then the Yogî becomes able to control the Prâṇa. 5.

प्राणायामं ततः कुर्यान्नित्यं सात्विकया धिया ॥
यथा सुषुम्नानाडीस्था मलाः शुद्धिं प्रयांति च ॥ ६ ॥

Therefore, Prâṇâyâma should be performed daily with sâtwika buddhi (intellect free from raja and tama or activity and sloth), in order to drive out the impurities of the suṣumnâ. 6.

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बद्धपद्मासनो योगी प्राणं चंद्रेण पूरयेत् ॥
धारयित्वा यथाशक्ति भूयः सूर्येण रेचयेत् ॥ ७ ॥
प्राणं सूर्येण चाकृष्यपूरयेदुदरं शनैः ॥
विधिवत्कुंभकं कृत्वा पुनश्चंद्रेण रेचयेत् ॥ ८ ॥

Method of performing Prânâyâma.

Sitting in the Padmâsana posture the Yogî should fill in the air through the left nostril (closing the right one); and, keeping it confined according to one's ability, it should be expelled slowly through the sûrya (right nostril). Then, drawing in the air through the sûrya (right nostril) slowly, the belly should be filled, and after performing Kumbhaka as before, it should be expelled slowly through the chandra (left nostril). 7 and 8.

येन त्यजेत्तेन पीत्वा धारयेदतिरोधतः ॥
रेचयेच्च ततोऽन्येन शनैरेव न वेगतः ॥ ९ ॥

Inhaling thus through the one, through which it was expelled, and having restrained it there, till possible, it should be exhaled through the other, slowly and not forcibly. 9.

प्राणं चेदिडया पिबेन्नियमितं भूयोऽन्यया रेचयेत्
पीत्वा पिंगलया समीरणमथो बध्वात्यजेद्धामया ।
सूर्याचंद्रमसोरनेन विधिनाभ्यासं सदा तन्वतां
शुद्धा नाडिगणा भवंति यमिनां मासत्रयादूर्ध्वतः ॥ १० ॥

If the air be inhaled through the left nostril, it should be expelled again through the other, and filling it through the right nostril, confining it there, it should be expelled through the left nostril. By practising in this way, through the right and the left nostrils alternately, the whole of the collection of the nâdîs of the yamîs (practisers) becomes clean, *i.e.*, free from impurities, after 3 months and over. 10.

प्रातर्मध्यंदिने सायमर्धरात्रे च कुंभकान् ॥
शनैरशीतिपर्यंतं चतुर्वारं समभ्यसेत् ॥ ११ ॥

Kumbhakas should be performed gradually 4 times during day and night, *i.e.*, (morning, noon, evening and midnight), till the number of Kumbhakas for one time is 80 and for day and night together it is 320. 11.

कनीयसि भवेत्स्वेद कंपो भवति मध्यमे ॥
उत्तमे स्थानमाप्नोति ततो वायुं निबंधयेत् ॥ १२ ॥

In the beginning there is perspiration, in the middle stage there is quivering, and in the last or the 3rd stage one obtains steadiness; and then the breath should be made steady or motionless. 12.

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जलेन श्रमजातेन गात्रमर्दनमाचरेत् ॥
दृढता लघुता चैव तेन गात्रस्य जायते ॥ १३ ॥

The perspiration exuding from exertion of practice should be rubbed into the body (and not wiped), as by so doing the body becomes strong. 13.

अभ्यासकाले प्रथमे शस्तं क्षीराज्यभोजनम् ॥
ततोऽभ्यसे दृढीभूते न तादृङ् नियमग्रहः ॥ १४ ॥

During the first stage of practice the food consisting of milk and ghee is wholesome. When the practice becomes established, no such restriction is necessary. 14.

यथा सिंहो गजो व्याघ्रो भवेद्वश्यः शनैः शनैः ॥
तथैव सेवितो वायुरन्यथा हंति साधकम् ॥ १५ ॥

Just as lions, elephants and tigers are controlled by and by, so the breath is controlled by slow degrees, otherwise (*i.e.*, by being hasty or using too much force) it kills the practiser himself. 15.

प्राणायामादियुक्तेन सर्वरोगक्षयो भवेत् ॥
अयुक्ताभ्यासयोगेन सर्वरोगसमुद्भवः ॥ १६ ॥

When Prâṇâyâma, etc., are performed properly, they eradicate all diseases; but an improper practice generates diseases. 16.

हिक्का श्वासश्च कासश्च शिरःकर्णाक्षिवेदनाः ॥
भवंति विविधा रोगाः पवनस्य प्रकोपतः ॥ १७ ॥

Hiccough, asthma, cough, pain in the head, the ears, and the eyes; these and other various kinds of diseases are generated by the disturbance of the breath. 17.

युक्तं युक्तं त्यजेद्वायुं युक्तं युक्तं च पूरयेत् ॥
युक्तं युक्तं च बध्नीयादेवं सिद्धिमवाप्नुयात् ॥ १८ ॥

The air should be expelled with proper tact and should be filled in skilfully; and when it has been kept confined properly it brings success. 18.

N.B.—**The above caution is necessary to warn the aspirants against omitting any instruction; and, in their zeal to gain success or siddhis early, to begin the practice, either by using too much force in filling in, confining and expelling the air, or by omitting any instructions, it may cause unnecessary pressure on their ears, eyes, &c., and cause pain. Every word in the instructions is full of meaning and is necessarily used in the slokas, and should be followed very carefully and with due attention. Thus there will be nothing to fear whatsoever. We are inhaling and exhaling the air throughout our lives without any sort of danger, and Prâṇâyâma being only a regular form of it, there should be no cause to fear.**

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यदा तु नाडीशुद्धिः स्यात्तदा चिन्हानि बाह्यतः ॥
कायस्य कृशता कांतिस्तदा जायेत निश्चितम् ॥ १९ ॥

When the nâdîs become free from impurities, and there appear the outward signs of success, such as lean body and glowing colour, then one should feel certain of success. 19.

यथेष्टधारणं वायोरनलस्य प्रदीपनम् ॥
नादाभिव्यक्तिरारोग्यं जायते नाडीशोधनात् ॥ २० ॥

By removing the impurities, the air can be restrained, according to one's wish and the appetite is increased, the divine sound is awakened, and the body becomes healthy. 20.

मेदश्लेष्माधिकः पूर्वं षट् कर्माणि समाचरेत् ॥
अन्यस्तु नाचरेत्तानि दोषाणां समभावतः ॥ २१ ॥

If there be excess of fat or phlegm in the body, the six kinds of kriyâs (duties) should be performed first. But others, not suffering from the excess of these, should not perform them. 21.

धौतिर्बस्तिस्तथा नेतिस्त्राटकं नौलिकं तथा ॥
कपालभातिश्चैतानि षट् कर्माणि प्रचक्षते ॥ २२ ॥

The six kinds of duties are: Dhauti, Basti, Neti, Trâtaka, Nauti and Kapâla Bhâti. These are called the six actions **षट्कर्म** 22.

कर्मषट्कमिदं गोप्यं घटशोधनकारकम् ॥
विचित्रगुणसंधायि पूज्यते योगिपुंगवैः ॥ २३ ॥

These six kinds of actions which cleanse the body should be kept secret. They produce extraordinary attributes and are performed with earnestness by the best of Yogîs. 23.

तत्र धौतिः ॥
चतुरंगुलविस्तारं हस्तपंचदशायतम् ॥
गुरूपदिष्टमार्गेण सिक्तं वस्त्रं शनैर्ग्रसेत् ॥
पुनः प्रत्याहरेच्चैतदुदितं धौतिकर्म तत् ॥ २४ ॥

The Dhauti (धौति)

A strip of cloth, about 3 inches wide and 15 cubits long, is pushed in (swallowed), when moist with warm water, through the passage shown by the *guru*, and is taken out again. This is called Dhauti Karma. 24.

N.B.—The strip should be moistened with a little warm water, and the end should be held with the teeth. It is swallowed slowly, little by little; thus, first day 1 cubit, 2nd day 2 cubits, 3rd day 3 cubits, and so on. After swallowing it the stomach should be given a good, round motion from left to right, and then it should be taken out slowly and gently.

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कासश्वासप्लीहकुष्ठं कफरोगांश्च विंशतिः ॥
धौतिकर्मप्रभावेन प्रयांत्येव न संशयः ॥ २५ ॥

There is no doubt, that cough, asthma, enlargement of the spleen, leprosy, and 20 kinds of diseases born of phlegm, disappear by the practice of Dhauti Karma. 25.

नाभिदघ्नजले पायौ न्यस्तनालोत्कटासनः ॥
आधाराकुंचनं कुर्यात्क्षालनं बस्तिकर्म तत् ॥ २६ ॥

The Basti (बस्तिकर्म).

Squatting in navel-deep water, and introducing a six inches long, smooth piece of ½ an inch diameter pipe, open at both ends, half inside the anus; it (anus) should be drawn up (contracted) and then expelled. This washing is called the Basti Karma. 26.

गुल्मप्लीहोदरं चापि वातपित्तकफोद्भवाः ॥
बस्तिकर्मप्रभावेन क्षीयंते सकलामयाः ॥ २७ ॥

By practising this Basti Karma, colic, enlarged spleen, and dropsy, arising from the disorders of Vâta (air), pitta (bile) and kapha (phlegm), are all cured. 27.

धात्विंद्रियांतःकरणप्रसादं ।
दद्याच्च कांतिंदहनप्रदीप्तिम् ॥
अशेषदोषोपचयं निहन्यात्
दभ्यस्यमानं जलबस्तिकर्म ॥ २८ ॥

By practising Basti with water, the Dhâtûs, the Indriyas and the mind become calm. It gives glow and tone to the body and increases the appetite. All the disorders disappear. 28.

अथ नेतिः ॥
सूत्रं वितस्ति सुस्निग्धं नासानाले प्रवेशयेत् ।
मुखान्निर्गम येच्चैषा नेतिः सिद्धैर्निगद्यते ॥ २९ ॥

The Neti (नेति).

A cord made of threads and about six inches long, should be passed through the passage of the nose and the end taken out in the mouth. This is called by adepts the Neti Karma. 29.

कपालशोधिनी चैव दिव्यदृष्टिप्रदायिनी ॥
जत्रूर्ध्वजातरोगौघं नेतिराशु निहंति च ॥ ३० ॥

The Neti is the cleaner of the brain and giver of divine sight. It soon destroys all the diseases of the cervical and scapular regions. 30.

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अथ त्राटकं

निरीक्षेन्निश्चलदृशा सूक्ष्मलक्ष्यं समाहितः ॥
अश्रुसंपातपर्यंत माचार्यैस्त्राटकं स्मृतम् ॥ ३१ ॥

The Trâtaka (त्राटक).

Being calm, one should gaze steadily at a small mark, till eyes are filled with tears. This is called Trataka by âchâryas. 31.

मोचनं नेत्ररोगाणां तंद्रादीनां कपाटकम् ॥
यत्नतस्त्राटकं गोप्यं यथा हाटकपेटकम् ॥ ३२ ॥

Trâtaka destroys the eye diseases and removes sloth, etc. It should be kept secret very carefully, like a box of jewellery. 32.

अथनौलिः ॥

अमंदावर्तवेगेन तुंदं सव्यापसव्यतः ।
नतांसो भ्रामयेदेषा नौलिः सिद्धैःप्रचक्ष्यते ॥ ३३ ॥

The Nauli (नौलि).

Sitting on the toes with heels raised above the ground, and the palms resting on the ground, and in this bent posture the belly is moved forcibly from left to right just, as in vomiting. This is called by adepts the Nauli Karma. 33.

मंदाग्निसंदीपनपाचनादि संधापिका नंदकरी सदैव ॥
अशेष दोषामयशोषणी च हठक्रियामौलिरियं च नौलिः ॥ ३४ ॥

It removes dyspepsia, increases appetite and digestion, and is like the goddess of creation, and causes happiness. It dries up all the disorders. This Nauli is an excellent exercise in Haṭha Yoga. 34.

अथ कपालभातिः

भस्त्रावल्लोहकारस्य रेचपूरौ ससंभ्रमौ ॥
कपालभातिर्विख्याता कफदोषविशोषणी ॥ ३५ ॥

The Kapâla Bhâti कपाल भाति.

When inhalation and exhalation are performed very quickly, like a pair of bellows of a blacksmith, it dries up all the disorders from the excess of phlegm, and is known as Kapâla Bhâti. 35.

षट्कर्मनिर्गतस्थौल्यकफदोषमलादिकः ॥
प्राणायामं ततः कुर्यादनायासेन सिद्धयति ॥ ३६ ॥

When Prâṇâyâma is performed after getting rid of obesity born of the defects phlegm, by the performance of the six duties, it easily brings success. 36.

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प्राणायामैरेव सर्वे प्रशुष्यंति मला इति ॥
आचार्याणां तु केषांचिदन्यत्कर्म न संमतम् ॥ ३७ ॥

Some âchâryâs (teachers) do not advocate any other practice, being of opinion that all the impurities are dried up by the practice of Prânâyâma. 37.

अथ गजकरणि

उदर गतपदार्थमुद्वमंति पवनमपानमुदीर्य कंठनाले ॥
क्रमपरिचय वश्यनाडिचक्रा गजकरणीति निगद्यते हठज्ञैः ॥ ३८ ॥

Gaja Karani (गजकरणि).

By carrying the Apâna Vâyu up to the throat, the food, etc., in the stomach are vomited. By degrees, the system of Nâdîs (Sankhini) becomes known. This is called in Hatha as Gaja Karani. 38.

ब्रह्मादयोऽपि त्रिदशाः पवनाभ्यास तत्पराः ॥
अभूवन्नंतकभयात्तस्मात्पवन मभ्यसेत् ॥ ३९ ॥

Brahmâ and other Devas were always engaged in the exercise of Prâṇâyâma, and, by means of it, got rid of the fear of death. Therefore, one should practise prâṇâyâma regularly. 39.

यावद्बद्धो मरुद्देहे यावच्चित्तं निराकुलम् ॥
यावद्दृष्टिर्भ्रुवोर्मध्ये तावत्कालभयं कुतः ॥ ४० ॥

So long as the breath is restrained in the body, so long as the mind is undisturbed, and so long as the gaze is fixed between the eyebrows, there is no fear from Death. 40.

विधिवत्प्राणसंयामैर्नाडीचक्रे विशोधिते ॥
सुषुम्नावदनं भित्वा सुखाद्विशति मारुतः ॥ ४१ ॥

When the system of Nâdîs becomes clear of the impurities by properly controlling the prâṇa, then the air, piercing the entrance of the Susumṇâ, enters it easily. 41.

अथ मनोन्मनी

मारुते मध्यसंचारे मनःस्थैर्यं प्रजायते ॥
यो मनःसुस्थिरीभावः सैवावस्था मनोन्मनी ॥ ४२ ॥

Manomani. (मनोन्मनी)

Steadiness of mind comes when the air moves freely in the middle. That is the manonmani (मनोन्मनी) condition, which is attained when the mind becomes calm. 42.

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तत्सिद्धये विधानज्ञाश्चित्रान्कुर्वंति कुंभकान् ॥
विचित्रकुंभकाभ्यासाद्विचित्रां सिद्धिमाप्नुयात् ॥ ४३ ॥

To accomplish it, various Kumbhakas are performed by those who are expert in the methods; for, by the practice of different Kumbhakas, wonderful success is attained. 43.

अथ कुंभकभेदाः ॥
सूर्यभेदनमुज्जायी सीत्कारी सीतली तथा ॥
भस्त्रिका भ्रामरी मूर्च्छा प्लाविनीत्यष्ट कुंभकाः ॥ ४४ ॥

Different kinds of kumbhakas.

Kumbhakas are of eight kinds, *viz.*, Sûrya Bhedan, Ujjâyî, Sîtkârî, Sîtalî, Bhastrikâ, Bhrâmarî, Mûrchhâ, and Plâvinî. 44.

पूरकांते तु कर्तव्यो बंधो जालंधराभिधः ॥
कुंभकांते रेचकादौ कर्तव्यस्तुड्डियानकः ॥ ४५ ॥

At the end of Pûraka, Jâlandhara Bandha should be performed, and at the end of Kumbhaka, and at the beginning of Rechaka, Uddiyâna Bandha should be performed. 45.

N.B.—Pûraka is filling in of the air from outside.

Kumbhaka is the keeping the air confined inside. Rechaka is expelling the confined air. The instructions for Puraka, Kumbhaka and Rechaka will be found at their proper place and should be carefully followed.

अधस्तात्कुंचनेनाशु कंठसंकोचने कृते ॥
मध्ये पश्चिमतानेन स्यात्प्राणो ब्रह्मनाडिगः ॥ ४६ ॥

By drawing up from below (Mûla Bandha) and contracting the throat (Jâlandhara Bandha) and by pulling back the middle of the front portion of the body (*i.e.*, belly), the Prâṇa goes to the Brahma Nâdî (Suṣumnâ). 46.

The middle hole, through the vertebral column, through which the spinal cord passes, is called the Suṣumnâ Nâdî of the Yogîs. The two other sympathetic cords, one on each side of the spinal cord, are called the Idâ and the Pingalâ Nâdîs. These will be described later on.

आपानमूर्ध्वमुत्थाप्य प्राणं कंठादधो नयेत् ॥
योगी जराविमुक्तः सन् षोडशाब्दवयो भवेत् ॥ ४७ ॥

By pulling up the Apâna Vâyu and by forcing the Prâṇa Vâyu down the throat, the Yogî, liberated from old age, becomes young, as it were 16 years old. 47.

Note.—हृदि प्राणो गुदेऽपानः समानो नाभिमण्डले ।
उदानः कण्ठदेशस्थो व्यानः सर्वशरीरगः । शिवसंहितायाम् अ० ३ श्लो० ७ ।

The seat of the Prâṇa is the heart; of the Apâna anus; of the Samâna the region about the navel; of the Udâna the throat; while the Vyâna moves throughout the body.

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अथ सूर्यभेदनं

आसने सुखदे योगी बध्वा चैवासनं ततः ॥
दक्षनाड्या समाकृष्य बहिःस्थं पवनं शनैः ॥ ४८ ॥

Sûrya Bhedana (सूर्य भेदन).

Taking any comfortable posture and performing the âsana, the Yogî should draw in the air slowly, through the right nostril. 48.

आकेशादानखाग्राच्च निरोधावधि कुंभयेत् ॥
ततः शनैः सव्यनाड्या रेचयेत्पवनं शनैः ॥ ४९ ॥

Then it should be confined within, so that it fills from the nails to the tips of the hair, and then let out through the left nostril slowly. 49.

Note.—This is to be done alternately with both the nostrils, drawing in through the one, expelling through the other, and *vice versa*.

कपालशोधनं वातदोषघ्नं कृमिदोषहृत् ॥
पुनः पुनरिदं कार्यं सूर्यभेदनमुत्तमम् ॥ ५० ॥

This excellent Sûrya Bhedana cleanses the forehead (frontal sinuses), destroys the disorders of Vâta, and removes the worms, and, therefore, it should be performed again and again. 50.

Note.—

योगाभ्यास क्रमं वक्ष्ये योगिनां योगसिद्धये । उषः काले समुत्थाय प्रातःकालेऽथवा बुधः ॥ १ ॥
गुरुं संस्मृत्य शिरसि हृदये स्वेष्टदेवताम् । शौचंकृत्वा दन्तशुद्धिं विदध्याद् भस्मधारणम् ॥ २ ॥
शुचौ देशे मठे रम्ये प्रतिष्ठाप्यासनं मृदु । तत्रोपविश्य संस्मृत्य मनसा गुरुमीश्वरम् ॥ ३ ॥
देशकालौ च संकीर्त्य संकल्प्य विधिपूर्वकम् । अद्येत्यादि श्रीपरमेश्वरप्रसादपूर्वकं समाधि तत्फल सिद्ध्यर्थमासनपूर्वकान् प्राणायामादीन् करिष्ये । अनंतं प्रणमेहेवं नागेशं पीठसिद्धये ॥ ४ ॥
मणिभ्रात्फणासहस्रविधृतविश्वंभरामंडलायानंताय नागराजायनमः । ततोभ्यसेदासनानि श्रमे जाते शवासनम् । अन्ते समभ्यसे त्तत्तु श्रमाभावे तु नाभ्यसेत् ॥ ५ ॥
करणीं विपरीताख्यां कुंभकात्पूर्वमभ्यसेत् । जालंधर प्रसादार्थं कुम्भकात्पूर्वयोगतः ॥ ६ ॥
विधायाचमनं कृत्वा कर्मांगं प्राणसंयमम् । योगींद्रादीन्नमस्कृत्य कौर्म्मीञ्च शिववाक्यतः ॥ ७ ॥

कूर्म्म पुराणे ।

नमस्कृत्याथ योगींद्रान् सशिष्यांश्च विनायकम् । गुरुं चैवाथमां योगी युंजीत सुसमाहितः ॥ ८ ॥
बद्धाभ्यासे सिद्धपीठं कुम्भकाबंधपूर्वकम् । प्रथमे दशकर्तव्या पंचवृद्ध्या दिने दिने ॥ ९ ॥
कार्या अशीति पर्यंतं कुम्भकाः सुसमाहितैः । योगींद्रः प्रथमं कुर्यादभ्यासं चंद्रसूर्ययोः ॥ १० ॥
अनुलोमविलोमाख्य मेतं प्राहुर्मनीषिणः । सूर्यभेदनमभ्यस्य बंधपूर्वकमेकधीः ॥ ११ ॥
उज्जायिनं ततः कुर्यात्सीत्कारीं शीतलींततः । भस्त्रिकांच समभ्यस्य कुर्यादन्यान्नवापरान् ॥ १२ ॥
मुद्राः समभ्यसेद्बद्ध गुरु वक्त्राद् यथाक्रमम् । ततः पद्मासनं बद्ध्वा कुर्यन्नादानुचिंतनम् ॥ १३ ॥
अभ्यासं सकलं कुर्यादीश्वरार्पणमाहृतः । अभ्यासादुत्थितः स्नानं कुर्यादुष्णेन वारिणा ॥ १४ ॥
स्नात्वा समाप्नयोन्नित्यं कर्म संक्षेपतः सुधीः । मध्याह्ने पितथाभ्यस्य किञ्चिद्विश्रम्य भोजनम् ॥ १५ ॥

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कुर्वीत योगिनां पथ्यमपथ्यञ्चकदाचन ॥ एकांवापि लवंगंवा भोजनाग्ते च भक्षयेत् ॥ १६ ॥
केचित्कर्पूरमिच्छंति तांबूलं शोभनं तथा । चूर्णेन रहितं शस्तं पवनाभ्यासयोगिनाम् ॥ १७ ॥
भोजनानंतरंकुर्यान्मोक्षशास्त्रावलोकनम् । पुराणश्रवणंवापि नाम संकीर्तनं विभोः ॥ १८ ॥
सायं संध्याविधिं कृत्वायोगं पूर्ववदभ्यसेत् । यदा त्रिघटिका शेषो दिवसोऽभ्यासमाचरेत् ॥ १९ ॥
अभ्यासानंतरंकार्या सायंसंध्या सदा बुधैः । अर्धरात्रे हठाभ्यासं विदध्यात्पूर्ववद्यमी ॥ २० ॥
विपरीतां तु करणीं सायंकालार्धरात्रयोः । नाभ्यसेद्भोजनादूर्ध्वं यतः सा न प्रशस्यते ॥ २१ ॥

Translation : I am going to describe the procedure of the practice of Yoga, in order that Yogîs may succeed. A wise man should leave his bed in the Uṣâ Kâla (*i.e.*, at the peep of dawn or 4 o'clock) in the morning. 1.

Remembering his guru over his head, and his desired deity in his heart, after answering the calls of nature, and cleaning his mouth, he should apply Bhaṣma (ashes). 2.

In a clean spot, clean room and charming ground, he should spread a soft âsana (cloth for sitting on). Having seated on it and remembering in his mind his guru and his God. 3.

Having extolled the place and the time and taking up the vow thus : 'To day by the grace of God, I will perform Prâṇâyâmas with âsanas for gaining samâdhi (trance) and its fruits.' He should salute the infinite Deva, Lord of the Nâgas, to ensure success in the âsanas (postures). 4.

Salutation to the Lord of the Nâgas, who is adorned with thousands of heads, set with brilliant jewels (manis), and who has sustained the whole universe, nourishes it, and is infinite. After this he should begin his exercise of âsanas and when fatigued, he should practise Śava âsana. Should there be no fatigue, he should not practise it. 5.

Before Kumbhaka, he should perform Viparîta Karṇî mudrâ, in order that he may be able to perform Jâlandhar bandha comfortably. 6.

Sipping a little water, he should begin the exercise of Prâṇâyâma, after saluting Yogindras, as described in the Kûrma Purâṇa, in the words of Śiva. 7.

Such as "Saluting Yogindras and their disciples and gurû Vinâyaka, the Yogî should unite with me with composed mind." 8.

While practising, he should sit with Siddhâsana, and having performed *bandhu* and Kumbhaka, should begin with 10 Prâṇâyâmas the first day, and go on increasing 5 daily. 9.

With composed mind 80 Kumbhakas should be performed at a time; beginning first with the chandra (the left nostril) and then sûrya (the right nostril). 10.

This has been spoken of by wise men as Anuloma and Viloma. Having practised Sûrya Bhedan, with Bandhas, the wise man should practise Ujjâyî and then Sîtkârî Śîtalî, and Bhastrikâ, he may practice others or not. 11-12.

He should practise mudrâs properly, as instructed by his gurû. Then sitting with Padmâsana, he should hear anâhata nâda attentively. 13.

He should *resign the fruits of all his practice reverently to God*, and, on rising on the completion of the practice, a warm bath should be taken. 14.

The bath should bring all the daily duties briefly to an end. At noon also a little rest should be taken at the end of the exercise, and then food should be taken. 15.

Yogîs should always take wholesome food and never anything unwholesome. After dinner he should eat Ilâchî or lavanga. 16.

Some like camphor, and betel leaf. To the Yogîs, practising Prâṇâyâma, betel leaf without powders, *i. e.*, lime, nuts and kâtha, is beneficial. 17.

After taking food he should read books treating of salvation, or hear Purâṇas and repeat the name of God. 18.

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In the evening the exercise should be begun after finishing sandyhâ, as before, beginning the practice 3 ghatikâ or one hour before the sun sets. 19.

Evening sandhyâ should always be performed after practice, and Haṭha Yoga should be practised at midnight. 20.

Viparîta Karṇi is to be practised in the evening and at midnight, and not just after eating, as it does no good at this time. 21.

अथोज्जायी ॥

मुखं संयम्य नाडीभ्यामाकृष्य पवनं शनैः ॥
यथा लगति कंठात्तु हृदयावधि सस्वनम् ॥ ५१ ॥

Ujjâyî (उज्जाई).

Having closed the opening of the Nâdi (Larynx), the air should be drawn in such a way that it goes touching from the throat to the chest, and making noise while passing. 51.

पूर्ववत्कुंभयेत्प्राणं रेचयेदिडया ततः ॥
श्लेष्मदोषहरं कंठे देहानलविवर्धनम् ॥ ५२ ॥

It should be restrained, as before, and then let out through Idâ (the left nostril). This removes śleṣmâ (phlegm) in the throat and increases the appetite. 52.

नाडीजलोदराधातुगतदोषविनाशनम् ॥
गच्छता तिष्ठता कार्यमुज्जाय्याख्यं तु कुंभकम् ॥ ५३ ॥

It destroys the defects of the nâdîs, dropsy and disorders of Dhâtu (humours). Ujjâyî should be performed in all conditions of life, even while walking or sitting. 53.

अथ सीत्कारी ॥

सीत्कां कुर्यात्तथा वक्त्रे घ्राणेनैव विजृंभिकाम् ॥
एवमभ्यासयोगेन कामदेवो द्वितीयकः ॥ ५४ ॥

Sîtkârî (सीत्कारी).

Sîtkârî is performed by drawing in the air through the mouth, keeping the tongue between the lips. The air thus drawn in should not be expelled through the mouth. By practising in this way, one becomes next to the God of Love in beauty. 54.

योगिनीचक्रसामान्यः सृष्टिसंहारकारकः ॥
न क्षुधा न तृषा निद्रा नैवालस्यं प्रजायते ॥ ५५ ॥

He is regarded adorable by the Yoginîs and becomes the destroyer of the cycle of creation. He is not afflicted with hunger, thirst, sleep or lassitude. 55.

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भवेत्सत्वं च देहस्य सर्वोपद्रववर्जितः ॥
अनेन विधिना सत्यं योगींद्रो भूमिमंडले ॥ ५६ ॥

The Satwa of his body becomes free from all the disturbances. In truth, he becomes the lord of the Yogîs in this world. 56.

अथ शीतली ॥

जिह्वया वायुमाकृष्य पूर्ववत्कुंभसाधनम् ॥
शनकैर्घ्राणरंध्राभ्यां रेचयेत्पवनं सुधीः ॥ ५७ ॥

Sîtalî (शीतली)

As in the above (Sîtkári), the tongue to be protruded a little out of the lips, when the air is drawn in. It is kept confined, as before, and then expelled slowly through the nostrils. 57.

गुल्मप्लीहादिकान् रोगान् ज्वरं पित्तं क्षुधां तृषाम् ।
विषाणि शीतलीनाम कुंभिकेयं निहंति हि ॥ ५८ ॥

This Sîtalî Kumbhikâ cures colic, (enlarged) spleen, fever, disorders of bile, hunger, thirst, and counteracts poisons. 58.

अथ भस्त्रिका ॥

ऊर्वोरुपरि संस्थाप्य शुभे पादतले उभे ।
पद्मासनं भवेदेतत्सर्वपापप्रणाशनम् ॥ ५९ ॥

The Bhastrikâ (भस्त्रिका)

The Padma Âsana consists in crossing the feet and placing them on both the thighs; it is the destroyer of all sins. 59.

सम्यक् पद्मासनं बध्वा समग्रीवोदरं सुधीः ॥
मुखं संयम्य यत्नेन घ्राणं घ्राणेन रेचयेत् ॥ ६० ॥

Binding the Padma-Âsana and keeping the body straight, closing the mouth carefully, let the air be expelled through the nose. 60.

यथा लगति हृत्कंठे कपालावधि सस्वनम् ॥
वेगेन पूरयेच्चापि हृत्पद्मावधि मारुतम् ॥ ६१ ॥

It should be filled up to the lotus of the heart, by drawing it in with force, making noise and touching the throat, the chest and the head. 61.

पुनर्विरेचयेत्तद्वत्पूरयेच्च पुनः पुनः ॥
यथैव लोहकारेण भस्त्रा वेगेन चाल्यते ॥ ६२ ॥

It should be expelled again and filled again and again as before, just as a pair of bellows of the blacksmith is worked. 62.

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तथैव स्वशरीरस्थं चालयेत्पवनं धिया ॥
यदा श्रमो भवेद्देहे तदा सूर्येण पूरयेत् ॥ ६३ ॥

In the same way, the air of the body should be moved intelligently, filling it through Sûrya when fatigue is experienced. 63.

यथोदरं भवेत्पूर्णमनिलेन तथा लघु ।
धारयेन्नासिकां मध्यतर्जनीभ्यां विना दृढम् ॥ ६४ ॥

The air should be drawn in through the right nostril by pressing the thumb against the left side of the nose, so as to close the left nostril; and when filled to the full, it should be closed with the fourth finger (the one next to the little finger) and kept confined. 64.

विधिवत्कुंभकं कृत्वा रेचयेदिडयानिलम् ।
वातपित्तश्लेष्महरं शरीराग्निविवर्धनम् ॥ ६५ ॥

Having confined it properly, it should be expelled through the Idâ (left nostril). This destroys Vâta, pitta (bile) and phlegm and increases the digestive power (the gastric fire). 65.

कुंडलीबोधकं क्षिप्रं पवनं सुखदं हितम् ।
ब्रह्मनाडीमुखेसंस्थकफाद्यर्गलनाशनम् ॥ ६६ ॥

It quickly awakens the Kundalinî, purifies the system, gives pleasure, and is beneficial. It destroys phlegm and the impurities accumulated at the entrance of the Brahma Nâdî. 66.

सम्यग्गात्रसमुद्भूतग्रंथित्रयविभेदकम् ।
विशेषेणैव कर्तव्यं भस्त्राख्यं कुंभकं त्विदम् ॥ ६७ ॥

This Bhastrikâ should be performed plentifully, for it breaks the three knots: Brahma granthi (in the chest), Viṣṇu granthi (in the throat), and Rudra granthi (between the eyebrows) of the body. 67.

अथ भ्रामरी ॥
वेगाद्घोषं पूरकं भृंगनादं भृंगीनादं रेचकं मंदमंदम् ॥
योगींद्राणामेवमभ्यासयोगाच्चित्ते जाता काचिदानंदलीला ॥ ६८ ॥

The Bhrâmari (भ्रामरी).

By filling the air with force, making noise like Bhringi (wasp), and expelling it slowly, making noise in the same way; this practice causes a sort of ecstacy in the minds of Yogîndras. 68.

अथ मूर्च्छा ॥
पूरकांते गाढतरं बध्वाजालंधरंशनैः ॥
रेचयेन्मूर्छनाख्येयं मनोमूर्छा सुखप्रदा ॥ ६९ ॥

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The Mûrchhâ (मूर्छा).

Closing the passages with Jâlandhar Bandha firmly at the end of Pûraka, and expelling the air slowly, is called Mûrchhâ, from its causing the mind to swoon and giving comfort. 69.

अथ प्लाविनी॥

अंतः प्रवर्तितोदारमारुतापूरितोदरः।
पयस्यगाधेऽपिसुखात्प्लवते पद्मपत्रवत् ॥ ७० ॥

The Plâvinî (प्लाविनी).

When the belly is filled with air and the inside of the body is filled to its utmost with air, the body floats on the deepest water, like the leaf of a lotus. 70.

प्राणायामस्त्रिधा प्रोक्तो रेचपूरककुंभकैः।
सहितः केवलश्चेति कुंभको द्विविधो मतः ॥ ७१ ॥

Considering Pûraka (Filling), Rechaka (expelling) and Kumbhaka (confining), Prâṇâyâma is of three kinds, but considering it accompanied by Pûraka and Rechaka, and without these, it is of two kinds only, *i.e.*, Sahita (with) and Kevala (alone). 71.

यावत्केवलसिद्धिः स्यात्सहितं तावदभ्यसेत्।
रेचकं पूरकं मुक्त्वा सुखं यद्वायुधारणम् ॥ ७२ ॥

Exercise in Sahita should be continued till success in Kevala is gained. This latter is simply confining the air with ease, without Rechaka and Pûraka. 72.

प्राणायामोऽयमित्युक्तः स वै केवलकुंभकः।
कुंभके केवले सिद्धे रेचपूरकवर्जिते ॥ ७३ ॥

In the practice of Kevala Prâṇâyâma when it can be performed successfully without Rechaka and Pûraka, then it is called Kevala Kumbhaka. 73.

न तस्य दुर्लभं किंचित्त्रिषु लोकेषु विद्यते।
शक्तः केवलकुंभेन यथेष्टं वायुधारणात् ॥ ७४ ॥

There is nothing in the three worlds which may be difficult to obtain for him who is able to keep the air confined according to pleasure, by means of Kevala Kumbhaka. 74.

राजयोगपदं चापि लभते नात्रसंशयः।
कुंभकात्कुंडलीबोधः कुंडलीबोधतो भवेत् ॥ ७५ ॥

He obtains the position of Râja Yoga undoubtedly. Kuṇḍalinî

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awakens by Kumbhaka, and by its awakening, Suṣumnâ becomes free from impurities. 75.

अनर्गला सुषुम्ना च हठसिद्धिश्च जायते ।
हठं विना राजयोगो राजयोगं विना हठः ॥
न सिध्यति ततो युग्ममानिष्पत्तेः समभ्यसेत् ॥ ७६ ॥

No success in Râja Yoga without Haṭha Yoga, and no success in Haṭha Yoga without Râja Yoga. One should, therefore, practise both of these well, till complete success is gained. 76.

कुंभकप्राणरोधांते कुर्याच्चित्तं निराश्रयम् ।
एवमभ्यासयोगेन राजयोगपदं व्रजेत् ॥ ७७ ॥

On the completion of Kumbhaka, the mind should be given rest. By practising in this way one is raised to the position of (succeeds in getting) Râja Yoga. 77.

वपुः कृशत्वं वदनेप्रसन्नता नादस्फुटत्वं नयने सुनिर्मले ।
अरोगता बिंदुजयोऽग्निदीपनं नाडीविशुद्धिर्हठयोगलक्षणम् ॥ ७८ ॥

Indications of success in the practice of Haṭha Yoga.

When the body becomes lean, the face glows with delight, Anâhata-nâda manifests, and eyes are clear, body is healthy, *bindu* under control, and appetite increases, then one should know that the Nâdîs are purified and success in Haṭha Yoga is approaching. 78.

End of Chapter II.

इति हठप्रदीपिकायां द्वितीयोपदेशः ॥ २ ॥

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CHAPTER III.

On Mudrâs.

तृतीयोपदेशः ।

सशैलवनधात्रीणां यथाधारोऽहिनायकः ।
सर्वेषां योगतंत्राणां तथाधारो हि कुंडली ॥ १ ॥

As the chief of the snakes is the support of the earth with all the mountains and forests on it, so all the Tantras (Yoga practices) rest on the Kuṇḍalinî. (The Vertebral column.) 1.

सुप्ता गुरुप्रसादेन यदा जागर्ति कुंडली ।
तदा सर्वाणि पद्मानि भिद्यंते ग्रंथयोऽपि च ॥ २ ॥

When the sleeping Kuṇḍalinî awakens by favour of a *guru*, then all the lotuses (in the six chakras or centres) and all the knots are pierced through. 2.

प्राणस्य शून्यपदवी तथा राजपथायते ।
तदा चित्तं निरालंबं तदा कालस्य वंचनम् ॥ ३ ॥

Suṣumnâ (Sûnya Padavî) becomes a main road for the passage of Prâṇa, and the mind then becomes free from all connections (with its objects of enjoyments) and Death is then evaded. 3.

सुषुम्ना शून्यपदवी ब्रह्मरंध्रं महापथः ।
श्मशानं शांभवी मध्यमार्गश्चेत्येकवाचकाः ॥ ४ ॥

Suṣumnâ, Sunya Padavî, Brahma Randhra, Mahâ Patha, Śmaśâna, Śambhavî, Madhya Mârga, are names of one and the same thing. 4.

तस्मात्सर्वप्रयत्नेन प्रबोधयितुमीश्वरीम् ।
ब्रह्मद्वारमुखे सुप्तां मुद्राभ्यासं समाचरेत् ॥ ५ ॥

In order, therefore, to awaken this goddess, who is sleeping at the entrance of Brahma Dwâra (the great door), mudrâs should be practised well. 5.

अथ मुद्राभेदाः

महामुद्रा महाबंधो महावेधश्च खेचरी ।
उड्यानं मूलबंधश्च बंधो जालंधराभिधः ॥ ६ ॥

The mudrâs.

Mahâ Mudrâ, Mahâ Bandha, Mahâ Vedha, Khechari, Uḍḍiyâna Bandha, Mûla Bandha, Jâlandhara Bandha. 6.

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करणी विपरीताख्या वज्रोली शक्तिचालनम् ।
इदं हि मुद्रादशकं जरामरणनाशनम् ॥ ७ ॥

Viparîta Karaṇî, Vajroli, and Śakti Châlana. These are the ten Mudrâs which annihilate old age and death. 7.

आदिनाथोदितं दिव्यमष्टैश्वर्यप्रदायकम् ।
वल्लभं सर्वसिद्धानां दुर्लभं मारुतामपि ॥ ८ ॥

They have been explained by Âdi Nâtha (Śiva) and give eight kinds of divine wealth. They are loved by all the Siddhas and are hard to attain even by the Marutas. 8.

Note.—The eight *Aiśwaryas* are: Aṇimâ (becoming small, like an atom), Mahimâ (becoming great, like âkâś, by drawing in atoms of Prakṛiti), Garimâ (light things, like cotton becoming very heavy like mountains.)

Prâpti (coming within easy reach of everything; as touching the moon with the little finger, while standing on the earth.)

Prâkâmya (non-resistance to the desires, as entering the earth like water.)

Îsatâ (mastery over matter and objects made of it.)

Vaśitwa (controlling the animate and inanimate objects.)

गोपनीयं प्रयत्नेन यथा रत्नकरंडकम् ।
कस्यचिन्नैव वक्तव्यं कुलस्त्रीसुरतं यथा ॥ ९ ॥

These Mudrâs should be kept secret by every means, as one keeps one's box of jewellery, and should, on no account be told to any one, just as husband and wife keep their dealings secret. 9.

अथ महामुद्रा ॥
पादमूलेन वामेन योनिं संपीड्य दक्षिणं ।
प्रसारितं पदं कृत्वा कराभ्यां धारये दृढम् ॥ १० ॥

The mahâ mudrâ.

Pressing the Yoni (perineum) with the heel of the left foot, and stretching forth the right foot, its toe should be grasped by the thumb and first finger. 10.

कंठे बंधं समारोप्य धारयेद्वायुमूर्ध्वतः ॥
यथा दंडहतः सर्पो दंडाकारः प्रजायते ॥ ११ ॥
ऋज्वीभूता तथा शक्तिः कुंडली सहसा भवेत् ॥
तदा सा मरणावस्था जायते द्विपुटाश्रया ॥ १२ ॥

By stopping the throat (by Jâlandhara Bandha) the air is drawn in from the outside and carried down. Just as a snake struck with a stick becomes straight like a stick, in the same way, *śakti* (suṣumnâ) becomes straight at once. Then the Kuṇḍalinî, becoming as it were dead, and,

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leaving both the Idâ and the Pingalâ, enters the suṣumnâ (the middle passage). 11-12.

ततः शनैः शनैरेव रेचयेन्नैव वेगतः ॥
महामुद्रां च तेनैव वदन्ति विबुधोत्तमाः ॥
इयं खलु महामुद्रा सहासिद्धैः प्रदर्शिता ॥ १३ ॥
महाक्लेशादयो दोषाः क्षीयंते मरणादयः ॥
महामुद्रां च तेनैव वदंति विबुधोत्तमाः ॥ १४ ॥

It should be expelled then, slowly only and not violently. For this very reason, the best of the wise men call it the Mahâ Mudrâ. This Mahâ Mudrâ has been propounded by great masters. 13.

Great evils and pains, like death, are destroyed by it, and for this reason wise men call it the Mahâ Mudrâ. 14.

चंद्रांगे तु समभ्यस्य सूर्यांगे पुनरभ्यसेत् ॥
यावत्तुल्या भवेत्संख्या ततो मुद्रां विसर्जयेत् ॥ १५ ॥

Having practised with the left nostril, it should be practised with the right one; and, when the number on both sides becomes equal, then the mudrâ should be discontinued. 15.

नहि पथ्यमपथ्यं वा रसाः सर्वेऽपि नीरसाः ॥
अपि भुक्तं विषं घोरं पीयूषमपि जीर्यति ॥ १६ ॥

There is nothing wholesome or injurious; for the practice of this mudrâ destroys the injurious effects of all the rasas (chemicals). Even the deadliest of poisons, if taken, acts like nectar. 16.

क्षयकुष्ठगुदावर्तगुल्माजीर्णपुरोगमाः ॥
तस्य दोषाः क्षयं यांति महामुद्रां तु योऽभ्यसेत् ॥ १७ ॥

Consumption, leprosy, prolapsus anii, colic, and the diseases due to indigestion,—all these irregularities are removed by the practice of this Mahâ Mudrâ. 17.

कथितेयं महामुद्रा महासिद्धिकरा नृणाम् ॥
गोपनीया प्रयत्नेन न देया यस्यकस्यचित् ॥ १८ ॥

This Mahâ Mudrâ has been described as the giver of great success (Siddhi) to men. It should be kept secret by every effort, and not revealed to any and everyone. 18.

अथ महाबंधः ॥
पार्ष्णिं वामस्य पादस्य योनिस्थाने नियोजयेत् ॥
वामोरूपरि संस्थाप्य दक्षिणं चरणं तथा ॥ १९ ॥

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The Mahâ Bandha.

Press the left heel to the perineum and place the right foot on the left thigh. 19.

पूरयित्वा ततो वायुं हृदये चुबुकं दृढम् ॥
निष्पीड्य वायुमाकुंच्य मनोमध्ये नियोजयेत् ॥ २० ॥

Fill in the air, keeping the chin firm against the chest, and, having pressed the air, the mind should be fixed on the middle of the eyebrows or in the suṣumnâ (the spine). 20.

धारयित्वा यथाशक्ति रेचयेदनिलं शनैः ॥
सव्यांगे तु समभ्यस्य दक्षांगे पुनरभ्यसेत् ॥ २१ ॥

Having kept it confined so long as possible, it should be expelled slowly. Having practised on the left side, it should be practised on the right side. 21.

मतमत्र तु केषांचित्कंठबंधं विवर्जयेत् ॥
राजदंतस्थजिह्वाया बंधः शस्तो भवेदिति ॥ २२ ॥

Some are of opinion that the closing of throat is not necessary here, for keeping the tongue pressed against the roots of the upper teeth makes a good bandha (stop). 22.

अयं तु सर्वनाडीनामूर्ध्वं गतिनिरोधकः ॥
अयं खलु महाबंधो महासिद्धिप्रदायकः ॥ २३ ॥

This stops the upward motion of all the Nâḍîs. Verily this Mahâ Bandha is the giver of great Siddhis. 23.

कालपाशमहाबंधविमोचनविचक्षणः ॥
त्रिवेणीसंगमं धत्ते केदारं प्रापयेन्मनः ॥ २४ ॥

This Mahâ Bandha is the most skilful means for cutting away the snares of death. It brings about the conjunction of the Triveṇî (Idâ, Pingalâ and Suṣumnâ) and carries the mind to Kedâr (the space between the eyebrows, which is the seat of Śiva). 24.

रूपलावण्यसंपन्ना यथा स्त्री पुरुषं विना ॥
महामुद्रामहाबंधौ निष्फलौ वेधवर्जितौ ॥ २५ ॥

As beauty and loveliness, do not avail a woman without husband, so the Mahâ Mudrâ and the Mahâ-Bandha are useless without the Mahâ Vedha. 25.

अथ महावेधः ॥
महाबंधस्थितो योगी कृत्वा पूरकमेकधीः ॥
वायूनां गतिमावृत्य निभृतं कंठमुद्रया ॥ २६ ॥

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The Mahâ Vedha.

Sitting with Mahâ Bandha, the Yogî should fill in the air and keep his mind collected. The movements of the Vâyus (Prâṇa and Apâna) should be stopped by closing the throat.) 26.

समहस्तयुगो भूमौ स्फिचौ संताडयेच्छनैः ॥
पुटद्वयमतिक्रम्य वायुः स्फुरति मध्यगः ॥ २७ ॥

Resting both the hands equally on the ground, he should raise himself a little and strike his buttocks against the ground gently. The air, leaving both the passages (Idâ and Pingalâ), starts into the middle one. 27.

सोमसूर्याग्निसंबंधो जायते चामृताय वै ॥
मृतावस्था समुत्पन्ना ततो वायुं विरेचयेत् ॥ २८ ॥

The union of the Idâ and the Pingalâ is effected, in order to bring about immortality. When the air becomes as it were dead (by leaving its course through the Idâ and the Pingalâ) (*i.e.*, when it has been kept confined), then it should be expelled. 28.

महावेधोऽयमभ्यासान्महासिद्धिप्रदायकः ॥
वलीपलितवेपघ्नः सेव्यते साधकोत्तमैः ॥ २९ ॥

The practice of this Mahâ Vedha, the giver of great Siddhis, destroys old age, grey hair, and shaking of the body, and therefore it is practised by the best masters. 29.

एतत्त्रयं महागुह्यं जरामृत्युविनाशनम् ॥
वह्निवृद्धिकरं चैव ह्यणिमादिगुणप्रदम् ॥ ३० ॥

These THREE are the great secrets. They are the destroyers of old age and death, increase the appetite, confer the accomplishments of Animâ, etc. 30.

अष्टधा क्रियते चैव यामे यामे दिने दिने ॥
पुण्यसंभारसंधायि पापौघभिदुरं सदा ॥
सम्यक्शिक्षावतामेवं स्वल्पं प्रथमसाधनम् ॥ ३१ ॥

They should be practised in 8 ways, daily and hourly. They increase collection of good actions and lessen the evil ones. People, instructed well, should begin their practice, little by little, first. 31.

अथ खेचरी ॥

कपालकुहरे जिह्वा प्रविष्टा विपरीतगा ॥
भ्रुवोरंतर्गता दृष्टिर्मुद्रा भवति खेचरी ॥ ३२ ॥

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The Khechari.

The Khechari Mudrâ is accomplished by thrusting the tongue into the gullet, by turning it over itself, and keeping the eyesight in the middle of the eyebrows. 32.

छेदनचालनदोहैः कलां क्रमेण वर्धयेत्तावत् ॥
सा यावद्भ्रूमध्यं स्पृशति तदा खेचरीसिद्धिः ॥ ३३ ॥

To accomplish this, the tongue is lengthened by cutting the frænum linguæ, moving, and pulling it. When it can touch the space between the eyebrows, then Khechari can be accomplished. 33.

स्नुहीपत्रनिभं शस्त्रं सुतीक्ष्णं स्निग्धनिर्मलम् ॥
समादाय ततस्तेन रोममात्रं समुच्छिनेत् ॥ ३४ ॥

Taking a sharp, smooth, and clean instrument, of the shape of a cactus leaf, the frænum of the tongue should be cut a little (as much as a hair's thickness), at a time. 34.

ततः सैंधवपथ्याभ्यां चूर्णिताभ्यां प्रकर्षयेत् ॥
पुनः सप्तदिने प्राप्ते रोममात्रं समुच्छिनेत् ॥ ३५ ॥

Then rock salt and yellow myrobalan (both powdered) should be rubbed in. On the 7th day, it should again be cut a hair's breadth. 35.

एवं क्रमेण षण्मासं नित्यं युक्तः समाचरेत् ॥
षण्मासाद्रसनामूलशिलाबंधः प्रणश्यति ॥ ३६ ॥

One should go on doing thus, regularly for six months. At the end of six months, the frænum of the tongue will be completely cut. 36.

कलां पराङ्मुखीं कृत्वा त्रिपथे परियोजयेत् ॥
सा भवेत्खेचरी मुद्रा व्योमचक्रं तदुच्यते ॥ ३७ ॥

Turning the tongue upwards, it is fixed on the three ways (œsophagus, windpipe and palate.) Thus it makes the Khechari Mudrâ, and is called the Vyoma Chakra. 37.

रसना मूर्ध्वगां कृत्वा क्षणार्धमपि तिष्ठति ॥
विषैर्विमुच्यते योगी व्याधिमृत्युजरादिभिः ॥ ३८ ॥

The Yogî who sits for a minute turning his tongue upwards, is saved from poisons, diseases, death, old age, etc. 38.

न रोगो मरणं तंद्रा न निद्रा न क्षुधा तृषा ॥
न च मूर्च्छा भवेत्तस्य यो मुद्रां वेत्ति खेचरीम् ॥ ३९ ॥

He who knows the Khechari Mudrâ is not afflicted with disease, death, sloth, sleep, hunger, thirst, and swooning. 39.

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पीड्यते न स रोगेण लिप्यते न च कर्मणा ॥
बाध्यते न स कालेन यो मुद्रां वेत्ति खेचरीम् ॥ ४० ॥

He who knows the Khechari Mudrâ, is not troubled by diseases, is not stained with karmas, and is not snared by time. 40.

चित्तं चरति खे यस्माज्जिह्वा चरति खे गता ॥
तेनैषा खेचरी नाम मुद्रा सिद्धैर्निरूपिता ॥ ४१ ॥

The Siddhas have devised this Khechari Mudrâ from the fact that the mind and the tongue reach âkâśa by its practice. 41.

खेचर्या मुद्रितं येन विवरं लंबिकोर्ध्वतः ॥
न तस्य क्षरते बिंदुः कामिन्याश्लेषितस्यच ॥ ४२ ॥

If the hole behind the palate be stopped with Khechari by turning the tongue upwards, then bindu cannot leave its place even if a woman were embraced. 42.

ऊर्ध्वजिह्वः स्थिरो भूत्वा सोमपानं करोति यः ॥
मासार्धेन न संदेहो मृत्युं जयति योगवित् ॥ ४३ ॥

If the Yogî drinks Somarasa (juice) by sitting with the tongue turned backwards and mind concentrated, there is no doubt he conquers death within 15 days. 43.

नित्यं सोमकलापूर्णं शरीरं यस्य योगिनः ॥
तक्षकेणापि दष्टस्य विषं तस्य न सर्पति ॥ ४४ ॥

If the Yogî, whose body is full of Somarasa (juice), were bitten by Takshaka (snake), its poison cannot permeate his body. 44.

इंधनानि यथा वह्निस्तैलवर्त्तिं च दीपकः ॥
तथा सोमकलापूर्णं देही देहं न मुंचति ॥ ४५ ॥

As fire is inseparably connected with the wood and light is connected with the wick and oil, so does the soul not leave the body full of nectar exuding from the Soma. 45.

Note.—Soma (Chandra) is described later on located in the thousand-petalled lotus in the human brain, and is the same as is seen on Śivas' head in pictures, and from which a sort of juice exudes. It is the retaining of this exudation which makes one immortal.

गोमांसं भक्षयेन्नित्यं पिबेदमरवारुणीम् ॥
कुलीनं तमहं मन्ये इतरे कुलघातकाः ॥ ४६ ॥

Those who eat the flesh of the cow and drink the immortal liquor daily, are regarded by me men of noble family. Others are but a disgrace to their families. 46.

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Note.—कृतार्थौ पितरौ तेन धन्यो देशः कुलं च तत् ।
जायते योगवान्यत्र दत्तमक्षय्यतां व्रजेत् ॥
दृष्टः संभाषितः स्पृष्टः पुंप्रकृत्या विवेकवान् ।
भवकोटि शतापातं पुनाति वृजिनं नृणाम् ॥
ब्रह्मवैवर्त्ते

Translation : Fortunate are the parents and blessed is the country and the family where a Yogî is born. Anything given to such a Yogî, becomes immortal. One, who discriminates between Puruṣa and Prakṛiti, purges the sins of a million incarnations, by seeing, speaking, and touching such men (*i.e.*, Yogî.)

गृहस्थानां सहस्रेण वानप्रस्थशतेनच । ब्रह्मचारिसहस्रेण योगाभ्यासी विशिष्यते ॥ ब्रह्मांडे

A Yogî far exceeds a thousand householders, a hundred vânaprasthas, and a thousand Brahmacharîs.

राजयोगस्य महात्म्यं कोविजानातितत्वतः । तज्ज्ञानीवसतेयत्र सदेशोपुण्यभाजनम् ॥
दर्शनादर्चनादस्य त्रिसप्तकुल संयुताः । ब्रह्मामुक्तिपदंयान्ति किं पुनस्तत्परायणाः ॥
अंतर्योगं बहिर्योगं यो जानातिविशेषतः त्वया मयाप्यसौवंद्यः शेषैर्वंद्यस्तु कापुनः ॥
राजयोग, कूर्म्मपुराणे

एक कालं द्विकालं वा त्रिकालं नित्यमेववा । ये युञ्जतेमहायोगं विज्ञे यास्ते महेश्वराः ॥

Who can know the reality of the Râja Yoga ? That country is very sacred where resides a man who knows it. By seeing and honouring him, generations of ignorant men get mokṣa, what to speak of those who are actually engaged in it. He who knows internal and external yoga, deserves adoration from you and me, what if he is adored by the rest of mankind !

Those who engage in the great yoga, once, twice or thrice daily, are to be known as masters of great wealth (maheshwaras) or Lords.

गोशब्देनोदिता जिह्वा तत्प्रवेशो हि तालुनि ॥
गोमांसभक्षणं तत्तु महापातकनाशनम् ॥ ४७ ॥

The word गो means tongue ; eating it is thrusting it in the gullet which destroys great sins. 47.

जिह्वाप्रवेशसंभूतवह्निनोत्पादितः खलु ॥
चंद्रात्स्रवति यः सारः स स्यादमरवारुणी ॥ ४८ ॥

Immortal liquor is the nectar exuding from the moon (Chandra situated on the left side of the space between the eyebrows). It is produced by the fire which is generated by thrusting the tongue. 48.

चुंबंती यदि लंबिकाग्रमनिशं जिह्वारसस्यंदिनी ॥
सक्षारा कटुकाम्लदुग्धसदृशी मध्वाज्यतुल्या तथा ॥
व्याधीनां हरणं जरांतकरणं शस्त्रागमोदीरणं
तस्य स्यादमरत्वमष्टगुणितं सिद्धांगनाकर्षणम् ॥ ४९ ॥

If the tongue can touch with its end the hole from which falls the rasa (juice) which is saltish, bitter, sour, milky and similar to ghee and

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honey, one can drive away disease, destroy old age, can evade an attack of arms, become immortal in eight ways and can attract fairies. 49.

मूर्ध्नः षोडशपत्रपद्मगलितं प्राणादवाप्तं हठाद्
दूर्ध्वास्यो रसनां नियम्य विवरे शक्तिं परां चिंतयन्॥
उत्कल्लोलकलाजलं च विमलं धारामयं यः पिबेन्
निर्व्याधिः स मृणालकोमलवपुर्योगी चिरं जीवति॥ ५०॥

He who drinks the clear stream of liquor of the moon (soma) falling from the brain to the sixteen-petalled lotus (in the heart), obtained by means of Prâṇa, by applying the tongue to the hole of the pendant in the palate, and by meditating on the great power (Kuṇḍalinî), becomes free from disease and tender in body, like the stalk of a lotus, and the Yogî lives a very long life. 50.

यत्प्रालेयं प्रहितसुषिरं मेरुमूर्धांतरस्थं॥
तस्मिंस्तत्वं प्रवदति सुधीस्तन्मुखं निम्नगानाम्॥
चंद्रात्सारः स्रवति वपुषस्तेन मृत्युर्नराणां॥
तद्बध्नीयात्सुकरणमथो नान्यथा कार्यसिद्धिः॥ ५१॥

On the top of the Merû (vertebral column), concealed in a hole, is the Somarasa (nectar of Chandra); the wise, whose intellect is not overpowered by Raja and Tama guṇas, but in whom Satwa guṇa is predominant, say there is the (universal spirit) âtma in it. It is the source of the down-going Idâ, Pingalâ and Suṣumnâ Nâdîs, which are the Ganges, the Yamuna and the Sarasvati. From that Chandra is shed the essence of the body which causes death of men. It should, therefore, be stopped from shedding. This (Khechari Mudrâ) is a very good instrument for this purpose. There is no other means of achieving this end. 51.

सुषिरं ज्ञानजनकं पंचस्रोतः समन्वितम्॥
तिष्ठते खेचरी मुद्रा तस्मिन् शून्ये निरंजने॥ ५२॥

This hole is the generator of knowledge and is the source of the five streams (Idâ, Pingalâ, &c.). In that colorless vacuum, Khecharî Mudrâ should be established. 52.

एकं सृष्टिमयं बीजमेका मुद्रा च खेचरी॥
एको देवो निरालंब एकावस्था मनोन्मनी॥ ५३॥

There is only one seed germinating the whole universe from it; and there is only one Mudrâ, called Khecharî. There is only one deva (god) without any one's support, and there is one condition called Manonmaṇi. 53.

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अथोड्डीयानबंधः ॥

बद्धो येन सुषुम्नायां प्राणस्तूड्डीयते यतः ।
तस्मादुड्डीयनाख्योऽयं योगिभिः समुदाहृतः ॥ ५४ ॥

The Uḍḍiyâna Bandha.

Uḍḍiyâna is so called by the Yogîs, because by its practice the Prâṇa (Vâyu,) flies (flows) in the Suṣumnâ. 54.

उड्डीनं कुरुते यस्मादविश्रांतं महाखगः ॥
उड्डीयानं तदेव स्यात्तत्र बंधोऽभिधीयते ॥ ५५ ॥

Uḍḍiyâna is so called, because the great bird, Prâna, tied to it, flies without being fatigued. It is explained below. 55.

उदरे पश्चिमं तानं नाभेरूर्ध्वं च कारयेत् ॥
उड्डीयानो ह्यसौ बंधो मृत्युमातंगकेसरी ॥ ५६ ॥

The belly above the navel is pressed backwards towards the spine. This Uḍḍiyâna Bandha is like a lion for the elephant of death. 56.

उड्डियानं तु सहजं गुरुणा कथितं सदा ॥
अभ्यसेत्सततं यस्तु वृद्धोऽपि तरुणायते ॥ ५७ ॥

Uḍḍiyâna is always very easy, when learnt from a guru. The practiser of this, if old, becomes young again. 57.

नाभेरूर्ध्वमधश्चापि तानं कुर्यात्प्रयत्नतः ॥
षण्मासमभ्यसेन्मृत्युं जयत्येव न संशयः ॥ ५८ ॥

The portions above and below the navel, should be drawn backwards towards the spine. By practising this for six months one can undoubtedly conquer death. 58.

सर्वेषामेव बंधानामुत्तमो ह्युड्डियानकः ॥
उड्डियाने दृढे बंधे मुक्तिः स्वाभाविकी भवेत् ॥ ५९ ॥

Of all the Bandhas, Uḍḍiyâna is the best; for by binding it firmly liberation comes spontaneously. 59.

अथ मूलबंधः ॥

पार्ष्णिभागेन संपीड्य योनिमाकुंचयेद्गुदम् ।
अपानमूर्ध्वमाकृष्य मूलबंधोऽभिधीयते ॥ ६० ॥

The Mûla Bandha.

Pressing Yoni (perineum) with the heel, contract up the anus. By drawing the Apâna thus, Mûla Bandha is made. 60.

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अधोगतिमपानं वा ऊर्ध्वगं कुरुते बलात्
आकुंचनेन तं प्राहुर्मूलबंधं हि योगिनः ॥ ६१ ॥

The Apâna, naturally inclining downward, is made to go up by force. This Mûla Bandha is spoken of by Yogîs as done by contracting the anus. 61.

गुदं पार्ष्ण्या तु संपीड्य वायुमाकुंचयेद् बलात् ॥
वारंवारं यथा चोर्ध्वं समायाति समीरणः ॥ ६२ ॥

Pressing the heel well against the anus, draw up the air by force, again and again till it (air) goes up. 62.

प्राणापानौ नादबिंदू मूलबंधेन चैकताम् ॥
गत्वा योगस्य संसिद्धिं गच्छतो नात्र संशयः ॥ ६३ ॥

Prâṇa, Apâna, Nâda and Bindu uniting into one in this way, give success in Yoga, undoubtedly. 63.

अपानप्राणयोरैक्यं क्षयो मूत्रपुरीषयोः ॥
युवा भवति वृद्धोऽपि सततं मूलबंधनात् ॥ ६४ ॥

By the purification of Prâṇa, and Apâna, urine and excrements decrease. Even an old man becomes young by constantly practising Mûla Bandha. 64.

अपाने ऊर्ध्वगे जाते प्रयाते वह्नि मंडलम् ॥
तदाऽनलशिखा दीर्घा जायते वायुनाऽहता ॥ ६५ ॥

Going up, the Apâna enters the zone of fire, *i.e.*, the stomach. The flame of fire struck by the air is thereby lengthened. 65.

Note.—देहमध्ये शिखिस्थानं तप्तजाम्बूनदप्रभम् । त्रिकोणंतु मनुष्याणां चतुरस्रं चतुष्पदाम् ॥
मण्डलं तु पतंगानां सत्यमेतद्ब्रवीमि ते । तन्मध्येतु शिखातन्वी सदा तिष्ठति पावके ॥
याज्ञवल्क्ये—

In the centre of the body is the seat of fire, like heated gold.
In men it is triangular, in quadrupeds square, in birds circular. There is a long thin flame in this fire.
It is gastric fire.

ततो याते वन्ह्यपानौ प्राणमुष्णस्वरूपकम् ।
तेनात्यंतप्रदीप्तस्तु ज्वलनो देहजस्तथा ॥ ६६ ॥

These, fire and Apâna, go to the naturally hot Prâṇa, which, becoming inflamed thereby, causes burning sensation in the body. 66.

तेन कुंडलिनी सुप्ता संतप्ता संप्रबुध्यते ।
दंडाहता भुजंगीव निश्वस्य ऋजुतां व्रजेत् ॥ ६७ ॥

The Kuṇḍalinî, which has been sleeping all this time, becomes well heated by this means and awakens well. It becomes straight like a serpent, struck dead with a stick. 67.

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बिलं प्रविष्टेव ततो ब्रह्मनाड्यंतरं व्रजेत् ।
तस्मान्नित्यं मूलबंधः कर्तव्यो योगिभिः सदा ॥ ६८ ॥

It enters the Brahma Nâdî, just as a serpent enters its hole. Therefore, the Yogî should always practise this Mûla Bandha. 68.

अथ जालंधरबंधः ॥
कंठमाकुंच्य हृदये स्थापयेच्चिबुकं दृढम् ।
बंधो जालंधराख्योऽयं जरामृत्युविनाशकः ॥ ६९ ॥

The Jâlandhara Bandha.

Contract the throat and press the chin firmly against the chest. This is called Jâlandhara Bandha, which destroys old age and death. 69.

बध्नाति हि शिराजालमधोगामि नभोजलम् ।
ततो जालंधरो बंधः कंठदुःखौघनाशनः ॥ ७० ॥

It stops the opening (hole) of the group of the Nâdîs, through which the juice from the sky (from the Soma or Chandra in the brain) falls down. It is, therefore, called the Jâlandhara Bandha—the destroyer of a host of diseases of the throat. 70.

जालंधरे कृते बंधे कंठसंकोचलक्षणे ।
न पीयूषं पतत्यग्नौ न च वायुः प्रकुप्यति ॥ ७१ ॥

In Jâlandhara Bandha, the indications of a perfect contraction of throat are, that the nectar does not fall into the fire (the Sûrya situated in the navel), and the air is not disturbed. 71.

कंठसंकोचनेनैव द्वे नाड्यौ स्तंभयेद्दृढम् ।
मध्यचक्रमिदं ज्ञेयं षोडशाधारबंधनम् ॥ ७२ ॥

The two Nâdîs should be stopped firmly by contracting the throat. This is called the middle circuit or centre (Madhya Chakra), and it stops the 16 âdhâras (*i.e.*, vital parts). 72.

Note.— अंगुष्ठ गुल्फ जानूरु सीवनी लिंगनाभयः । हृद्ग्रीवा कंठदेशश्च लंबिका नासिका तथा ॥
भ्रूमध्यं च ललाटं च मूर्धाच ब्रह्मरंध्रकम् । एतेहि षोडशाधाराः कथिता योगिपुंगवैः ॥

The sixteen vital parts mentioned by renowned Yogîs are the (1) thumbs, (2) ankles, (3) knees, (4) thighs, (5) the prepuce, (6) organs of generation, (17) the navel, (8) the heart, (9) the neck, (10) the throat, (11) the palate, (12) the nose, (13) the middle of the eyebrows, (14) the forehead, (15) the head and (16) the Brahma randhra.

मूलस्थानं समाकुंच्य उड्डीयानं तु कारयेत् ॥
इडां च पिंगलां बध्वा वाहयेत्पश्चिमे पथि ॥ ७३ ॥

By drawing up the mûlasthâna (anus,) Uḍḍiyâna Bandha should be performed. The flow of the air should be directed to the Suṣumnâ, by closing the Idâ and the Pingalâ. 73.

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अनेनैव विधानेन प्रयाति पवनो लयम् ।
ततो न जायते मृत्युर्जरारोगादिकं तथा ॥ ७४ ॥

The Prâna becomes calm and latent by this means, and thus there is no death, old age, disease, etc. 74.

बंधत्रयमिदं श्रेष्ठं महासिद्धैश्च सेवितम् ।
सर्वेषां हठतंत्राणां साधनं योगिनो विदुः ॥ ७५ ॥

These three Bandhas are the best of all and have been practised by the masters. Of all the means of success in the Haṭha Yoga, they are known to the Yogîs as the chief ones. 75.

यत्किंचित्स्रवते चंद्रादमृतं दिव्यरूपिणः ।
तत्सर्वं ग्रसते सूर्यस्तेन पिंडो जरायुतः ॥ ७६ ॥

The whole of the nectar, possessing divine qualities, which exudes from the Soma (Chandra) is devoured by the Sûrya; and, owing to this, the body becomes old. 76.

तत्रास्ति करणं दिव्यं सूर्यस्य मुखवंचनम् ।
गुरूपदेशतो ज्ञेयं न तु शास्त्रार्थकोटिभिः ॥ ७७ ॥

To remedy this, the opening of the Sûrya is avoided by excellent means. It is to be learnt best by instructions from a guru; but not by even a million discussions. 77.

अथ विपरीतकरणी ॥

ऊर्ध्वं नाभेरधस्तालोरूर्ध्वं भानुरधः शशी ।
करणी विपरीताख्या गुरुवाक्येन लभ्यते ॥ ७८ ॥

The Viparîta Karaṇî.

Above the navel and below the palate respectively, are the Sûrya and the Chandra. The exercise, called the Viparîta Karaṇi, is learnt from the guru's instructions. 78.

नित्यमभ्यासयुक्तस्य जठराग्निविवर्धिनी ।
आहारो बहुलस्तस्य संपाद्यः साधकस्य च ॥
अल्पाहारो यदि भवेदग्निर्दहति तत्क्षणात् ॥ ७९ ॥

This exercise increases the appetite; and, therefore, one who practises it, should obtain a good supply of food. If the food be scanty, it will burn him at once. 79.

अधःशिराश्चोर्ध्वपादः क्षणं स्यात्प्रथमे दिने ॥
क्षणाच्च किंचिदधिकमभ्यसेच्च दिने दिने ॥ ८० ॥

Place the head on the ground and the feet up into the sky, for a second only the first day, and increase this time daily. 80.

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वलितं पलितं चैव षण्मासोर्ध्वं न दृश्यते ॥
याममात्रं तु यो नित्यमभ्यसेत्स तु कालजित् ॥ ८१ ॥

After six months, the wrinkles and grey hair are not seen. He who practises it daily, even for two hours, conquers death. 81.

अथ वज्रोली ॥

स्वेच्छया वर्तमानोऽपि योगोक्तैर्नियमैर्विना ।
वज्रोलीं यो विजानाति स योगी सिद्धिभाजनम् ॥ ८२ ॥

The Vajrolî.

Even if one who lives a wayward life, without observing any rules of Yoga, but performs Vajrolî, deserves success and is a Yogî. 82.

तत्रवस्तुद्वयं वक्ष्ये दुर्लभं यस्य कस्य चित् ।
क्षीरं चैकं द्वितीयं तु नारी च वशवर्तिनी ॥ ८३ ॥

Two things are necessary for this, and these are difficult to get for the ordinary people—(1) milk and (2) a woman behaving, as desired. 83.

मेहनेन शनैः सम्यगूर्ध्वाकुंचनमभ्यसेत् ॥
पुरुषोऽप्यथवा नारी वज्रोलीसिद्धिमाप्नुयात् ॥ ८४ ॥

By practising to draw in the *bindu*, discharged during cohabitation, whether one be a man or a woman, one obtains success in the practice of Vajrolî. 84.

यत्नतः शस्तनालेन फूत्कारं वज्रकंदरे ।
शनैः शनैः प्रकुर्वीत वायुसंचारकारणात् ॥ ८५ ॥

By means of a pipe, one should blow air slowly into the passage in the male organ. 85.

नारीभगे पतद्बिंदुमभ्यासेनोर्ध्वमाहरेत् ।
चलितं च निजं बिंदुमूर्ध्वमाकृष्य रक्षयेत् ॥ ८६ ॥

By practice, the discharged *bindu* is drawn out. One can draw back and preserve one's own discharged *bindu*. 86.

एवं संरक्षयेद् बिंदुं मृत्युं जयति योगवित् ।
मरणं बिंदुपातेन जीवनं बिंदुधारणात् ॥ ८७ ॥

The Yogî who can protect his *bindu* thus, overcomes death; because death comes by discharging *bindu*, and life is prolonged by its preservation. 87.

सुगंधो योगिनो देहे जायते बिंदुधारणात् ।
यावद् बिंदुः स्थिरो देहे तावत्कालभयं कुतः ॥ ८८ ॥

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By preserving *bindu*, the body of the Yogî emits a pleasing smell. There is no fear of death, so long as the *bindu* is well-established in the body. 88.

चित्तायतं नृणां शुक्रं शुक्रायत्तं च जीवितम् ।
तस्माच्छुक्रं मनश्चैव रक्षणीयं प्रयत्नतः ॥ ८९ ॥

The *bindu* of men is under the control of the mind, and life is dependent on the *bindu*. Hence, mind and *bindu* should be protected by all means. 89.

अथ सहजोलि ॥

सहजोलिश्चामरोलिर्वज्रोल्या भेद एकतः ।
*जलेषु भस्म निक्षिप्य दग्धगोमयसंभवम् ॥ ९० ॥

The Sahajolî.

Sahajolî and Amarolî are only the different kinds of Vajrolî. Ashes from burnt up cowdung should be mixed with water. 90.

वज्रोलीमैथुनादूर्ध्वं स्त्रीपुंसोः स्वांगलेपनम् ॥
आसीनयोः सुखेनैव मुक्तव्यापारयोः क्षणात् ॥ ९१ ॥

Being free from the exercise of Vajrolî, man and woman should both rub it on their bodies. 91.

सहजोलिरियं प्रोक्ता श्रद्धेया योगिभिः सदा ॥
अयं शुभकारो योगो भोगयुक्तोऽपि मुक्तिदः ॥ ९२ ॥

This is called Sahajolî, and should be relied on by Yogîs. It does good and gives mokṣa. 92.

अयं योगः पुण्यवतां धीराणां तत्वदर्शिनाम् ॥
निर्मत्सराणां सिध्येत न तु मत्सरशालिनाम् ॥ ९३ ॥

This Yoga is achieved by courageous wise men, who are free from sloth, and cannot be accomplished by the slothful. 93.

अथामरोली ॥

पित्तोल्वणत्वात्प्रथमांबुधारां विहाय निःसारतयांत्यधारा ।
निषेव्यते शीतलमध्यधारा कापालिके खंडमतेऽमरोली ॥ ९४ ॥

The Amarolî.

In the doctrine of the sect of the Kâpâlikas, the Amarolî is the drinking of the mid stream; leaving the 1st, as it is a mixture of too much bile and the last, which is useless. 94.

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अमरीं यः पिबेन्नित्यं नस्यं कुर्वन् दिने दिने ॥
वज्रोलीमभ्यसेत्सम्यगमरोलीति कथ्यते ॥ ९५ ॥

He who drinks Amarî, snuffs it daily, and practices Vajrolî, is called practising Amarolî. 95.

अभ्यासाच्चिःसृतां चांद्रीं विभूत्या सह मिश्रयेत् ॥
धारयेदुत्तमांगेषु दिव्यदृष्टिः प्रजायते ॥ ९६ ॥

The *bindu* discharged in the practice of Vajrolî should be mixed with ashes, and the rubbing it on the best parts of the body gives divine sight. 96.

अथ शक्तिचालनं ॥

कुटिलांगी कुंडलिनी भुजंगी शक्तिरीश्वरी ।
कुंडल्यरुंधती चैते शब्दाः पर्यायवाचकाः ॥ ९७ ॥

The Śakti châlana.

Kutilângî (crooked-bodied), Kuṇḍalinî, Bhujangî (a she-serpent) Śakti, Ishwarî, Kundalî, Arundhatî,—all these words are synonymous. 97.

उद्घाटयेत्कपाटं तु यथा कुंचिकया हठात् ॥
कुंडलिन्या तथा योगी मोक्षद्वारं विभेदयेत् ॥ ९८ ॥

As a door is opened with a key, so the Yogî opens the door of mukti by opening Kuṇḍalinî by means of Haṭha yoga. 98.

येन मार्गेण गंतव्यं ब्रह्मस्थानं निरामयम् ॥
मुखेनाच्छाद्य तद्वारं प्रसुप्ता परमेश्वरी ॥ ९९ ॥

The Parameswarî (Kuṇḍalinî) sleeps, covering the hole of the passage by which one can go to the seat of Brahma which is free from pains. 99.

कंदोर्ध्वं कुंडली शक्तिः सुप्ता मोक्षाय योगिनाम् ॥
बंधनाय च मूढानां यस्तां वेत्ति स योगवित् ॥ १०० ॥

Kuṇḍalî Sakti sleeps on the bulb, for the purpose of giving mokṣa to Yogîs and bondage to the ignorant. He who knows it, knows Yoga. 100.

कुंडली कुटिलाकारा सर्पवत्परिकीर्तिता ॥
सा शक्तिश्चालिता येन स मुक्तो नात्र संशयः ॥ १०१ ॥

Kuṇḍalî is of a bent shape, and has been described to be like a serpent. He who has moved that Śakti is no doubt Mukta (released from bondage). 101.

गंगायमुनयोर्मध्ये बालरंडा तपस्विनी ॥
बलात्कारेण गृह्णीयात्तद्विष्णोः परमं पदम् ॥ १०१ ॥ २

Youngster Tapaswini (a she-ascetic), lying between the Ganges and the Yamunâ, (Idâ and Pingalâ) should be caught hold of by force, to get the highest position. 102.

इडा भगवती गंगा पिंगला यमुना नदी ॥
इडापिंगलयोर्मध्ये बालरंडा च कुंडली ॥ १०३ ॥

Idâ is called goddess Ganges, Pingalâ goddess Yamunâ. In the middle of the Idâ and the Pingalâ is the infant widow, Kuṇḍalî. 103.

पुच्छे प्रगृह्य भुजगीं सुप्तामुद्बोधयेच्च ताम् ॥
निद्रां विहाय सा शक्तिरूर्ध्वमुत्तिष्ठते हठात् ॥ १०४ ॥

This sleeping she-serpent should be awakened by catching hold of her tail. By the force of Haṭha, the Śakti leaves her sleep, and starts upwards. 104.

अवस्थिता चैव फणावती सा प्रातश्च सायं प्रहरार्धमात्रम् ॥
प्रपूर्य सूर्यात्परिधानयुक्त्या प्रगृह्य नित्यं परिचालनीया ॥ १०५ ॥

This she-serpent is situated in Mûlâdhâr. She should be caught and moved daily, morning and evening, for ½ a prahar (1½ hours), by filling with air through Pingalâ by the Paridhana method. 105.

ऊर्ध्वं वितस्तिमात्रं तु विस्तारं चतुरंगुलम् ॥
मृदुलं धवलं प्रोक्तं वेष्टितांबरलक्षणम् ॥ १०६ ॥

The bulb is above the anus, a vitasti (12 angulas) long, and measures 4 angulas (3 inches) in extent and is soft and white, and appears as if a folded cloth. 106.

सति वज्रासने पादौ कराभ्यां धारयेद्दृढम् ॥
गुल्फदेशसमीपे च कंदं तत्र प्रपीडयेत् ॥ १०७ ॥

Keeping the feet in Vajra-âsana (Padma-âsana), hold them firmly with the hands. The position of the bulb then will be near the ankle joint, where it should be pressed. 107.

वज्रासने स्थितो योगी चालयित्वा च कुंडलीम् ॥
कुर्यादनंतरं भस्त्रां कुंडलीमाशु बोधयेत् ॥ १०८ ॥

The Yogî, sitting with Vajra-âsana and having moved Kuṇḍalî, should perfom Bhastrikâ to awaken the Kuṇḍalî soon. 108.

भानोराकुंचनं कुर्यात्कुंडलीं चालयेत्ततः ॥
मृत्युवक्त्रगतस्यापि तस्य मृत्युभयं कुतः ॥ १०९ ॥

Bhânu (Sûrya, near the navel) should be contracted (by contracting the navel) which will move the Kuṇḍalî. There is no fear for him who does so, even if he has entered the mouth of death. 109.

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मुहूर्तद्वयपर्यंतं निर्भयं चालनादसौ ॥
ऊर्ध्वमाकृष्यते किंचित्सुषुम्नायां समुद्गता ॥ ११० ॥

By moving this, for two muhûrtas, it is drawn up a little by entering the Suṣumnâ (spinal column). 110.

तेन कुंडलिनी तस्याः सुषुम्नाया मुखं ध्रुवम् ॥
जहाति तस्मात्प्राणोऽयं सुषुम्नां व्रजति स्वतः ॥ १११ ॥

By this Kuaṇḍlinî leaves the entrance of the Suṣumnâ at once, and the Prâṇa enters it of itself. 111.

तस्मात्संचालयेन्नित्यं सुखसुप्तामरुंधतीम् ॥
तस्याः संचालनेनैव योगी रोगैः प्रमुच्यते ॥ ११२ ॥

Therefore, this comfortably sleeping Arundhatî should always be moved; for by so doing the Yogî gets rid of diseases. 112.

येन संचालिता शक्तिः स योगी सिद्धिभाजनम् ॥
किमत्र बहुनोक्तेन कालं जयति लीलया ॥ ११३ ॥

The Yogî, who has been able to move the Śakti deserves success. It is useless to say more, suffice it to say that he conquers death playfully. 113.

ब्रह्मचर्यरतस्यैव नित्यं हितमिताशिनः ॥
मंडलाद्दृश्यते सिद्धिः कुंडल्यभ्यासयोगिनः ॥ ११४ ॥

The Yogî observing Brahmacharya (continence) and always eating sparingly, gets success within 40 days by practice with the Kuṇḍalinî. 114.

कुंडलीं चालयित्वा तु भस्त्रां कुर्याद्विशेषतः ॥
एवमभ्यसतो नित्यं यमिनो यमभीः कृतः ॥ ११५ ॥

After moving the Kuṇḍalî, plenty of Bhastrâ should be performed. By such practice, he has no fear from the god of death. 115.

द्वासप्ततिसहस्राणां नाडीनां मलशोधने ।
कुतः प्रक्षालनोपायः कुंडल्यभ्यसनाहते ॥ ११६ ॥

There is no other way, but the practice of the Kuṇḍalî, for washing away the impurities of 72,000 Nâdîs. 116.

इयं तु मध्यमा नाडी दृढाभ्यासेन योगिनाम् ।
आसनप्राणसंयाममुद्राभिः सरला भवेत् ॥ ११७ ॥

This middle Nâdî becomes straight by steady practice of postures; Prâṇâyâma and Mudrâs of Yogîs. 117.

अभ्यासे तु विनिद्राणां मनो धृत्वा समाधिना ।
रुद्राणी वा यदा मुद्रा भद्रां सिद्धिं प्रयच्छति ॥ ११८ ॥

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Those whose sleep has decreased by practice and mind has become calm by samâdhi, get beneficial accomplishments by Sâmbhavî and other Mudrâs. 118.

राजयोगं विना पृथ्वी राजयोगं विना निशा ।
राजयोगं विना मुद्रा विचित्रापि न शोभते ॥ ११९ ॥

Without Râja Yoga, this earth, the night, and the Mudrâs, be they howsoever wonderful, do not appear beautiful. 119.

Note.—Raja Yoga=âsana. Earth=steadiness, calmness. Night=Kumbhaka; cessations of the activity of the Prâṇa, just as King's officials cease moving at night. Hence night means absence of motion, *i.e.*, Kumbhaka.

मारुतस्य विधिं सर्वं मनोयुक्तं समभ्यसेत् ।
इतरत्र न कर्तव्या मनोवृत्तिर्मनीषिणा ॥ १२० ॥

All the practices relating to the air should be performed with concentrated mind. A wise man should not allow his mind to wander away.—120.

इति मुद्रा दश प्रोक्ता आदिनाथेन शंभुना ।
एकैका तासु यमिनां महासिद्धिप्रदायिनी ॥ १२१ ॥

These are the Mudrâs, as explained by Âdinâtha (Śiva). Every one of them is the giver of great accomplishments to the practiser. 121.

उपदेशं हि मुद्राणां यो दत्ते सांप्रदायिकम् ।
स एव श्रीगुरुः स्वामी साक्षादीश्वर एव सः ॥ १२२ ॥

He is really the *guru* and to be considered as Îśvara in human form who teaches the Mudrâs as handed down from guru to guru. 122.

तस्य वाक्यपरो भूत्वा मुद्राभ्यासे समाहितः ।
अणिमादिगुणैः सार्धं लभते कालवंचनम् ॥ १२३ ॥

Engaging in practice, by putting faith in his words, one gets the Siddhis of Animâ, etc., as also evades death. 123.

इति हठप्रदीपिकायां तृतीयोपदेशः ॥ ३ ॥

End of chapter III, on the Exposition of the Mudrâs.

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CHAPTER IV.

On Samâdhi.

चतुर्थोपदेशः ।

नमः शिवाय गुरवेनादबिंदुकलात्मने ।
निरंजनपदं याति नित्यं यत्र परायणः ॥ १ ॥

Salutation to the Gurû, the dispenser of happiness to all, appearing as Nâda, Vindû and Kalâ. One who is devoted to Him, obtains the highest bliss. 1.

अथेदानीं प्रवक्ष्यामि समाधिक्रममुत्तमम् ॥
मृत्युघ्नं च सुखोपायं ब्रह्मानंदकरं परम् ॥ २ ॥

Now I will describe a regular method of attaining to Samâdhi, which destroys death, is the means for obtaining happiness, and gives the Brahmânanda. 2.

राजयोगसमाधिश्च उन्मनी च मनोन्मनी ।
अमरत्वं लयस्तत्वं शून्याशून्यं परं पदम् ॥ ३ ॥
अमनस्कं तथाद्वैतं निरालंबं निरंजनम् ।
जीवन्मुक्तिश्च सहजा तुर्या चेत्येकवाचकाः ॥ ४ ॥

Râja Yoga, Samâdhi, Unmanî, Manonmanî, Amaratwa, Laya, Tatwa, Śûnya, Aśûnya, Parama Pada, Amanaska, Adwaitama, Nirâlamba, Niranjana, Jîwana Mukti, Sahajâ, Turyâ, are all synonymons. 3-4.

सलिले सैंधवं यद्वत्साम्यं भजति योगतः ।
तथात्ममनसोरैक्यं समाधिरभिधीयते ॥ ५ ॥

As salt being dissolved in water becomes one with it, so when Âtmâ and mind become one, it is called Samâdhi. 5.

यदा संक्षीयते प्राणो मानसं च प्रलीयते ।
तदा समरसत्वं च समाधिरभिधीयते ॥ ६ ॥

When the Prâṇa becomes lean (vigourless) and the mind becomes absorbed, then their becoming equal is called Samâdhi. 6.

तत्समं च द्वयोरैक्यं जीवात्मपरमात्मनोः ।
प्रनष्टसर्वसंकल्पः समाधिः सोऽभिधीयते ॥ ७ ॥

This equality and oneness of the self and the ultra self, when all Samkalpas cease to exist, is called Samâdhi. 7.

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राजयोगस्य माहात्म्यं को वा जानाति तत्त्वतः ।
ज्ञानं मुक्तिः स्थितिः सिद्धिर्गुरुवाक्येन लभ्यते ॥ ८ ॥

Or, who can know the true greatness of the Râja Yoga. Knowledge, mukti, condition, and Siddhîs can be learnt by instructions from a *gurû* alone. 8.

दुर्लभो विषयत्यागो दुर्लभं तत्त्वदर्शनम् ।
दुर्लभा सहजावस्था सद्गुरोः करुणां विना ॥ ९ ॥

Indifference to worldly enjoyments is very difficult to obtain, and equally difficult is the knowledge of the Realities to obtain. It is very difficult to get the condition of Samâdhi, without the favour of a true *guru*. 9.

विविधैरासनैः कुंभैर्विचित्रैः करणैरपि ।
प्रबुद्धायां महाशक्तौ प्राणः शून्ये प्रलीयते ॥ १० ॥

By means of various postures and different Kumbhakas, when the great power (Kuṇḍalî) awakens, then the Prâṇa becomes absorbed in Sûnya (Samâdhi). 10.

उत्पन्नशक्तिबोधस्य त्यक्तनिःशेषकर्मणः ।
योगिनः सहजावस्था स्वयमेव प्रजायते ॥ ११ ॥

The Yogî whose śakti has awakened, and who has renounced all actions, attains to the condition of Samâdhi, without any effort. 11.

सुषुम्नावाहिनि प्राणे शून्ये विशति मानसे ।
तदा सर्वाणि कर्माणि निर्मूलयति योगवित् ॥ १२ ॥

When the Prâṇa flows in the Suṣumnâ, and the mind has entered śûnya, then the Yogî is free from the effects of Karmas. 12.

अमराय नमस्तुभ्यं सोऽपिकालस्त्वया जितः ।
पतितं वदने यस्य जगदेतच्चराचरम् ॥ १३ ॥

O Immortal one (that is, the *yogî* who has attained to the condition of Samâdhi), I salute thee! Even death itself, into whose mouth the whole of this movable and immovable world has fallen, has been conquered by thee. 13.

चित्ते समत्वमापन्ने वायौ व्रजति मध्यमे ।
तदामरोली वज्रोली सहजोली प्रजायते ॥ १४ ॥

Amarolî, Vajrolî and Sahjôlî are accomplished when the mind becomes calm and Prâṇa has entered the middle channel. 14.

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ज्ञानं कुतो मनसि संभवतीह तावत्
प्राणोऽपिजीवति मनो म्रियते न यावत् ।
प्राणो मनो द्वयमिदं विलयं नयेद्यो-
मोक्षं स गच्छति नरो न कथंचिदन्यः ॥ १५ ॥

How can it be possible to get knowledge, so long as the Prâṇa is living and the mind has not died? No one else can get mokṣa, except one who can make one's Prâṇa and mind latent. 15.

ज्ञात्वा सुषुम्नासद्भेदं कृत्वा वायुं च मध्यगम् ॥
स्थित्वा सदैव सुस्थाने ब्रह्मरंध्रे निरोधयेत् ॥ १६ ॥

Always living in a good locality and having known the secret of the Suṣumnâ, which has a middle course, and making the Vâyu move in it, (the Yogî) should restrain the Vâyu in the Brahma randhra. 16.

सूर्याचंद्रमसौ धत्तः कालं रात्रिंदिवात्मकम् ॥
भोक्त्री सुषुम्ना कालस्य गुह्यमेतदुदाहृतम् ॥ १७ ॥

Time, in the form of night and day, is made by the sun and the moon. That the Suṣumnâ devours this time (death) even, is a great secret. 17.

द्वासप्ततिसहस्राणि नाडीद्वाराणि पंजरे ॥
सुषुम्ना शांभवी शक्तिः शेषास्त्वेव निरर्थकाः ॥ १८ ॥

In this body there are 72,000 openings of Nâdîs; of these, the Suṣumnâ, which has the Sâmbhavî Sakti in it, is the only important one, the rest are useless. 18.

वायुः परिचितो यसादग्निना सह कुण्डलीम् ॥
बोधयित्वा सुषुम्नायां प्रविशेदनिरोधतः ॥ १९ ॥

The Vâyu should be made to enter the Suṣumnâ without restraint by him who has practised the control of breathing and has awakened the Kuṇḍali by the (gastric) fire. 19

सुषुम्ना वाहिनि प्राणे सिद्ध्यत्येव मनोन्मनी ॥
अन्यथा त्वितराभ्यासाः प्रयासायैव योगिनाम् ॥ २० ॥

The Prâṇa, flowing through the Suṣumnâ, brings about the condition of manonmanî; other practices are simply futile for the Yogî. 20.

पवनो बध्यते येन मनस्तेनैव बध्यते ॥
मनश्च बध्यते येन पवनस्तेन बध्यते ॥ २१ ॥

By whom the breathing has been controlled, by him the activities of the mind also have been controlled; and, conversely, by whom the activities of the mind have been controlled, by him the breathing also has been controlled. 21.

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हेतुद्वयं तु चित्तस्य वासना च समीरणः ॥
तयोर्विनष्ट एकस्मिन्नुभावपि विनश्यतः ॥ २२ ॥

There are two causes of the activities of the mind: (1) Vâsanâ (desires) and (2) the respiration (the Prâṇa). Of these, the destruction of the one is the destruction of both. 22.

मनो यत्र विलीयेत पवनस्तत्र लीयते ॥
पवनो लीयते यत्र मनस्तत्र विलीयते ॥ २३ ॥

Breathing is lessened when the mind becomes absorbed, and the mind becomes absorbed when the Prâṇa is restrained. 23.

दुग्धांबुवत्संमिलिता वुभौ तौ तुल्यक्रियौमानस मारुतौहि ॥
यतो मरुत्तत्रमनःप्रवृत्तिर्यतो मनस्तत्र मरुत्प्रवृत्तिः ॥ २४ ॥

Both the mind and the breath are united together, like milk and water; and both of them are equal in their activities. Mind begins its activities where there is the breath, and the Parâṇa begins its activities where there is the mind. 24.

तत्रैकनाशादपरस्य नाश एकप्रवृत्तेरपरप्रवृत्तिः ॥
अध्वस्तयोश्चेंद्रियवर्गवृत्तिःप्रध्वस्तयोर्मोक्षपदस्य सिद्धिः ॥ २५ ॥

By the suspension of the one, therefore, comes the suspension of the other, and by the operations of the one are brought about the operations of the other. When they are present, the Indriyas (the senses) remain engaged in their proper functions, and when they become latent then there is mokṣa. 25.

रसस्य मनसश्चैव चंचलत्वं स्वभावतः ॥
रसो बद्धो मनो बद्धं किम्न सिद्धयति भूतले ॥ २६ ॥

By nature, Mercury and mind are unsteady: there is nothing in the world which cannot be accomplished when these are made steady. 26.

मूर्च्छितोहरते व्याधीन्मृतो जीवयति स्वयम् ॥
बद्धः खेचरतां धत्ते रसो वायुश्च पार्वति ॥ २७ ॥

O Pârvati! Mercury and breathing, when made steady, destroy diseases and the dead himself comes to life (by their means). By their (proper) control, moving in the air is attained. 27.

मनः स्थैर्ये स्थिरो वायुस्ततो बिंदुः स्थिरो भवेत् ॥
बिंदुस्थैर्यात्सदा सत्वं पिंडस्थैर्यं प्रजायते ॥ २८ ॥

The breathing is calmed when the mind becomes steady and calm; and hence the preservation of *bindu*. The preservation of this latter makes the satwa established in the body. 28.

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इंद्रियाणां मनो नाथो मनोनाथस्तु मारुतः ॥
मारुतस्यलयोनाथः सलयो नादमाश्रितः ॥ २९ ॥

Mind is the master of the senses, and the breath is the master of the mind. The breath in its turn is subordinate to the laya (absorption), and that laya depends on the nâda. 29.

सोऽयमेवास्तु मोक्षाख्यो मास्तु वापि मतांतरे ॥
मनः प्राणलये कश्चिदानंदः संप्रवर्तते ॥ ३० ॥

This very laya is what is called mokṣa, or, being a sectarian, you may not call it mokṣa ; but when the mind becomes absorbed, a sort of ecstacy is experienced. 30.

प्रनष्टश्वासनिश्वासः प्रध्वस्तविषयग्रहः ॥
निश्चेष्टो निर्विकारश्च लयो जयति योगिनाम् ॥ ३१ ॥

By the suspension of respiration and the annihilation of the enjoyments of the senses, when the mind becomes devoid of all the activities and remains changeless, then the Yogî attains to the Laya Stage. 31.

उच्छिन्नसर्वसंकल्पो निःशेषाशेषचेष्टितः ॥
स्वावगम्यो लयः कोऽपि जायते वाग्गोचरः ॥ ३२ ॥

When all the thoughts and activities are destroyed, then the Laya Stage is produced, to describe which is beyond the power of speech, being known by self-experience alone. 32.

लयो लय इति प्राहुः कीदृशं लयलक्षणम् ॥
अपुनर्वासनोत्थानाल्लयो विषयविस्मृतिः ॥ ३३ ॥

They often speak of Laya, Laya ; but what is meant by it ?

Laya is simply the forgetting of the objects of senses when the Vâsanâs (desires) do not rise into existence again. 33.

अथ शांभवी मुद्रा

वेदशास्त्रपुराणानि सामान्यगणिका इव ॥
एकैव शांभवी मुद्रा गुप्ता कुलवधूरिव ॥ ३४ ॥

The Sâmbhavî Mudrâ.

The Vedas and the Śâstras are like ordinary public women. Śâmbhavî Mudrâ is the one, which is secluded like a respectable lady. 34.

अंतर्लक्ष्यं बहिर्दृष्टिर्निमेषोन्मेषवर्जिता ॥
एषा सा शांभवी मुद्रा वेदशास्त्रेषु गोपिता ॥ ३५ ॥

Aiming at Brahman inwardly, while keeping the sight directed to the external objects, without blinking the eyes, is called the Sâmbhavî Mudrâ, hidden in the Vedas and the Sâstras. 35.

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अंतर्लक्ष्यविलीनचित्तपवनो योगी यदा वर्तते,
दृष्ट्या निश्चलतारया बहिरधः पश्यन्नपश्यन्नपि ॥
मुद्रेयं खलु शांभवी भवति सा लब्धा प्रसादाद् गुरोः,
शून्याशून्यविलक्षणं स्फुरति तत्तत्वं परं शांभवम् ॥ ३६ ॥

When the Yogî remains inwardly attentive to the Brahman, keeping the mind and the Prâṇa absorbed, and the sight steady, as if seeing everything while in reality seeing nothing outside, below, or above, verily then it is called the Sâmbhavî Mudrâ, which is learnt by the favour of a *guru*. Whatever, wonderful, Sûnya or Asûnya is perceived, is to be regarded as the manifestation of that great Śambhû (Śiva.) 36.

श्रीशांभव्याश्च खेचर्या अवस्थाधामभेदतः ॥
भवेच्चित्तलयानंदः शून्ये चित्सुखरूपिणि ॥ ३७ ॥

The two states, the Śâmbhavî and the Khecharî, are different because of their seats (being the heart and the space between the eyebrows respectively); but both cause happiness, for the mind becomes absorbed in the Chita-sukha-Rupa-âtmana which is void. 37.

अथोन्मनी ॥
तारे ज्योतिषि संयोज्य किंचिदुन्नमयेद् भ्रुवौ ॥
पूर्वयोगं मनोयुंजन्नुन्मनीकारकः क्षणात् ॥ ३८ ॥

The Unmanî.

Fix the gaze on the light (seen on the tip of the nose) and raise the eyebrows a little, with the mind contemplating as before (in the Śambhavî Mudrâ, that is, inwardly thinking of Brahma, but apparently looking outside.) This will create the Unmanî avasthâ at once. 38.

केचिदागमजालेन केचिन्निगमसंकुलैः ॥
केचित्तर्केण मुह्यंति नैव जानंति तारकम् ॥ ३९ ॥

The Târaka.

Some are devoted to the Vedas, some to Nigama, while others are enwrapt in Logic, but none knows the value of this mudrâ, which enables one to cross the ocean of existence 39.

अर्धोन्मीलितलोचनः स्थिरमना नासाग्रदत्तेक्षणः
यद्वार्कावपि लीनतामुपनयन्निस्पंदभावेन यः ॥
ज्योतीरूपमशेषबीजमखिलं देदीप्यमानं परं
तत्त्वं तत्पदमेति वस्तु परमं वाच्यं किमत्राधिकम् ॥ ४० ॥

With steady calm mind and half closed eyes, fixed on the tip of the nose, stopping the Idâ and the Pingalâ without blinking, he who

can see the light which is the all, the seed, the entire brilliant, great Tatwama, approaches Him, who is the great object. What is the use of more talk? 40.

दिवा न पूजयेल्लिंगं रात्रौ चैव न पूजयेत् ॥
सर्वदा पूजयेल्लिंगं दिवारात्रिनिरोधतः ॥ ४१ ॥

One should not meditate on the Linga (*i.e.*, Âtman) in the day (*i.e.*, while Sûrya or Pingalâ is working) or at night (when Idâ is working), but should always contemplate after restraining both. 41.

अथ खेचरी ॥

सव्यदक्षिणनाडिस्थो मध्ये चरति मारुतः ।
तिष्ठते खेचरी मुद्रा तस्मिन् स्थानेन संशयः ॥ ४२ ॥

The Khecharî.

When the air has ceased to move in the right and the left nostrils, and has begun to flow in the middle path, then the Khecharî Mudrâ can be accomplished there. There is no doubt of this. 42.

इडापिंगलयोर्मध्ये शून्यं चैवानिलं ग्रसेत् ॥
तिष्ठते खेचरी मुद्रा तत्र सत्यं पुनः पुनः ॥ ४३ ॥

If the Prâṇa can be drawn into the Sûnya (Suṣumnâ), which is between the Idâ and the Pingalâ, and made motionless there, then the Khecharî Mudrâ can truly become steady there. 43.

सूर्याचंद्रमसोर्मध्ये निरालबांतरं पुनः ॥
संस्थिता व्योमचक्रे या सा मुद्रा नाम खेचरी ॥ ४४ ॥

That Mudrâ is called Khecharî which is performed in the supportless space between the Sûrya and the Chandra (the Idâ and the Pingalâ) and called the Vyoma Chakra. 44.

सोमाद्यत्रोदिता धारा साक्षात्सा शिववल्लभा ॥
पूरयेदतुलां दिव्यां सुषुम्नां पश्चिमे मुखे ॥ ४५ ॥

The Khecharî which causes the stream to flow from the Chandra (Soma) is beloved of Siva. The incomparable divine Suṣumnâ should be closed by the tongue drawn back. 45.

पुरस्ताच्चैव पूर्येत निश्चिता खेचरी भवेत् ।
अभ्यस्ता खेचरी मुद्राप्युन्मनी संप्रजाते ॥ ४६ ॥

It can be closed from the front also (by stopping the movements of the Prâṇa), and then surely it becomes the Khecharî. By practice, this Khecharî leads to Unmanî. 46.

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भ्रुवोर्मध्ये शिवस्थानं मनस्तत्र विलीयते ।
ज्ञातव्यं तत्पदं तुर्यं तत्र कालो न विद्यते ॥ ४७ ॥

The seat of Śiva is between the eyebrows, and the mind becomes absorbed there. This condition (in which the mind is thus absorbed) is known as Tûrya, and death has no access there. 47.

अभ्यसेत्खेचरीं तावद्यावत्स्याद्योगनिद्रितः ।
संप्राप्तयोगनिद्रस्य कालो नास्ति कदाचन ॥ ४८ ॥

The Khecharî should be practised till there is Yoga-nidrâ (Samâdhi). One who has induced Yoga-nidrâ, cannot fall a victim to death. 48.

निरालंबं मनः कृत्वा न किंचिदपि चिंतयेत् ।
सबाह्याभ्यंतरे व्योम्नि घटवत्तिष्ठति ध्रुवम् ॥ ४९ ॥

Freeing the mind from all thoughts and thinking of nothing, one should sit firmly like a pot in the space (surrounded and filled with the ether). 49.

बाह्यवायुर्यथा लीनस्तथा मध्ये न संशयः ।
स्वस्थाने स्थिरतामेति पवनो मनसा सह ॥ ५० ॥

As the air, in and out of the body, remains unmoved, so the breath with mind becomes steady in its place (*i.e.*, in Brahma randhra). 50.

एवमभ्यसमानस्य वायुमार्गे दिवानिशम् ।
अभ्यासाज्जीर्यते वायुर्मनस्तत्रैव लीयते ॥ ५१ ॥

By thus practising, night and day, the breathing is brought under control, and, as the practice increases, the mind becomes calm and steady. 51.

अमृतैः प्लावयेद्देहमापादतलमस्तकम् ।
सिद्ध्यत्येव महाकायो महाबलपराक्रमः ॥ ५२ ॥
इति खेचरी ॥

By rubbing the body over with Amrita (exuding from the moon), from head to foot, one gets Mahâkâyâ, *i.e.*, great strength and energy. 52.

End of the Khecharî.

शक्तिमध्ये मनः कृत्वा शक्तिं मानसमध्यगाम् ।
मनसा मन आलोक्य धारयेत्परमं पदम् ॥ ५३ ॥

Placing the mind into the Kundalini, and getting the latter into the mind, by looking upon the Buddhi (intellect) with mind (reflexively), the Param Pada (Brahma) should be obtained. 53.

खमध्ये कुरु चात्मानमात्ममध्ये च खं कुरु ।
सर्वं च खमयं कृत्वा न किंचिदपि चिंतयेत् ॥ ५४ ॥

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Keep the âtmâ inside the Kha (Brahma) and place Brahma inside your âtmâ. Having made everything pervaded with Kha (Brahma), think of nothing else. 54.

अंतः शून्यो बहिः शून्यः शून्यः कुंभ इवांबरे ।
अंतः पूर्णो बहिः पूर्णः पूर्णः कुंभ इवार्णवे ॥ ५५ ॥

One should become void in and void out, and void like a pot in the space. Full in and full outside, like a jar in the ocean. 55.

बाह्यचिंता न कर्तव्या तथैवांतरचिंतनम् ।
सर्वचिंतां परित्यज्य न किंचिदपि चिंतयेत् ॥ ५६ ॥

He should be neither of his inside nor of outside world; and, leaving all thoughts, he should think of nothing. 56.

संकल्पमात्रकलनैव जगत्समग्रं ॥
संकल्पमात्रकलनैव मनोविलासः ।
संकल्पमात्रमतिमुत्सृज निर्विकल्प ॥
माश्रित्य निश्चयमवाप्नुहिराम शांतिम् ॥ ५७ ॥

The whole of this world and all the schemes of the mind are but the creations of thought. Discarding these thoughts and taking leave of all conjectures, O Râma! obtain peace. 57.

कर्पूरमनले यद्वत्सैंधवं सलिले तथा ।
तथा संधीयमानं च मनस्तत्त्वे विलीयते ॥ ५८ ॥

As camphor disappears in fire, and rock salt in water, so the mind united with the âtmâ loses its identity. 58.

ज्ञेयं सर्वं प्रतीतं च ज्ञानं च मन उच्यते ।
ज्ञानं ज्ञेयं समं नष्टं नान्यः पंथा द्वितीयकः ॥ ५९ ॥

When the knowable, and the knowledge, are both destroyed equally, then there is no second way (*i.e.*, Duality is destroyed). 59.

मनोदृश्यमिदं सर्वं यत्किंचित्सचराचरम् ।
मनसो ह्युन्मनीभावद्द्वैतं नैवोपलभ्यते ॥ ६० ॥

All this movable and immovable world is mind. When the mind has attained to the unmanî avasthâ, there is no dwaita (from the absence of the working of the mind.) 60.

ज्ञेयवस्तु परित्यागाद्विलयं याति मानसम् ।
मनसो विलये जाते कैवल्यमवशिष्यते ॥ ६१ ॥

Mind disappears by removing the knowable, and, on its disappearance, âtmâ only remains behind. 61.

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एवं नानाविधोपायाः सम्यक् स्वानुभवान्विताः ।
समाधिमार्गाः कथिताः पूर्वाचार्यैर्महात्मभिः ॥ ६२ ॥

The high-souled Âchâryas (Teachers) of yore gained experience in the various methods of Samâdhi themselves, and then they preached them to others. 62.

सुषुम्नायै कुंडलिन्यै सुधायै चंद्रजन्मने ।
मनोन्मन्यै नमस्तुभ्यं महाशक्त्यै चिदात्मने ॥ ६३ ॥

Salutations to Thee, O Susumnâ, to Thee O Kundalinî, to Thee O Sudhâ, born of Chandra, to Thee O Manonmanî ! to Thee O great power, energy and the intelligent spirit. 63.

अशक्यतत्त्वबोधानां मूढानामपि संमतम् ।
प्रोक्तं गोरक्षनाथेन नादोपासनमुच्यते ॥ ६४ ॥

I will describe now the practice of anâhata nâda, as propounded by Gorakṣa Nâtha, for the benefit of those who are unable to understand the principles of knowledge--a method, which is liked by the ignorant also. 64

श्रीआदिनाथेन सपादकोटिलयप्रकाराः कथिता जयंति ।
नादानुसंधानकमेकमेव मन्यामहे मुख्यतमं लयानाम् ॥ ६५ ॥

Âdinâtha propounded 1¼ crore methods of trance, and they are all extant. Of these, the hearing of the anâhata nâda is the only one, the chief, in my opinion. 65.

मुक्तासने स्थितो योगी मुद्रां संधाय शांभवीम् ।
शृणुयाद्दक्षिणे कर्णे नादमंतस्थमेकधीः ॥ ६६ ॥

Sitting with Mukta Âsana and with the Śâmbhavî Mudrâ, the Yogî should hear the sound inside his right ear, with collected mind. 66.

श्रवणपुटनयनयुगलघ्राणमुखानां निरोधनं कार्यम् ।
शुद्धासुषुम्नासरणौ स्फुटममलः श्रूयते नादः ॥ ६७ ॥

The ears, the eyes, the nose, and the mouth should be closed and then the clear sound is heard in the passage of the Susumnâ which has been cleansed of all its impurities. 67.

आरंभश्च घटश्चैव तथा परिचयोऽपि च ।
निष्पत्तिः सर्वयोगेषु स्यादवस्थाचतुष्टयम् ॥ ६८ ॥

In all the Yogas, there are four states: (1) ârambha or the preliminary, (2) Ghata, or the state of a jar, (3) Parichaya (known), (4) nispatti (consumate.) 68.

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अथारंभावस्था ॥

ब्रह्मग्रंथेर्भवेद्भेदोत्यानंदः शून्यसंभवः ।
विचित्रः क्वणको देहेऽनाहतः श्रूयते ध्वनि ॥ ६९ ॥

Ârambha Avasthâ.

When the Brahma granthi (in the heart) is pierced through by Prâṇâyâma, then a sort of happiness is experienced in the vacuum of the heart, and the anâhat sounds, like various tinkling sounds of ornaments, are heard in the body. 69.

दिव्यदेहश्च तेजस्वी दिव्यगंधस्त्वरोगवान् ।
संपूर्णहृदयः शून्य आरंभो योगवान् भवेत् ॥ ७० ॥

In the ârambha, a Yogî's body becomes divine, glowing, healthy, and emits a divine smell. The whole of his heart becomes void. 70.

अथ घटावस्था ॥

द्वितीयायां घटीकृत्य वायुर्भवति मध्यगः ।
दृढासनो भवेद्योगी ज्ञानी देवसमस्तदा ७१ ॥

The Ghata Avasthâ.

In the second stage, the airs are united into one and begin moving in the middle channel. The Yogi's posture becomes firm, and he becomes wise like a god. 71.

विष्णुग्रंथेस्ततो भेदात्परमानंदसूचकः ।
अतिशून्ये विमर्दश्च भेरीशब्दस्तथा भवेत् ॥ ७२ ॥

By this means the Viṣṇu knot (in the throat) is pierced which is indicated by highest pleasure experienced, and then the Bherî sound (like the beating of a kettle drum) is evolved in the vacuum in the throat. 72.

अथ परिचयावस्था ॥

तृतीयायां तु विज्ञेयो विहायोमर्दलध्वनिः ।
महाशून्यं तदा याति सर्वसिद्धिसमाश्रयम् ॥ ७३ ॥

The Parichaya Avasthâ.

In the third stage, the sound of a drum is known to arise in the Śûnya between the eyebrows, and then the Vâyu goes to the Mahâśûnya, which is the home of all the siddhîs. 73.

चित्तानंदं तदा जित्वा सहजानंदसंभवः ।
दोषदुःखजराव्याधिक्षुधानिद्राविवर्जितः ॥ ७४ ॥

Conquering, then, the pleasures of the mind, ecstacy is spontaneously produced which is devoid of evils, pains, old age, disease, hunger and sleep. 74.

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रुद्रग्रंथिं यदा भित्वा शर्वपीठगतोऽनिलः ।
निष्पत्तौ वैणवः शब्दः क्वणद्वीणाक्वणो भवेत् ॥ ७५ ॥

When the Rudra granthi is pierced and the air enters the seat of the Lord (the space between the eyebrows), then the perfect sound like that of a flute is produced. 75.

एकीभूतं तदा चित्तं राजयोगाभिधानकम् ।
सृष्टिसंहारकर्तासौ योगीश्वरसमो भवेत् ॥ ७६ ॥

The union of the mind and the sound is called the Râja-Yoga. The (real) Yogî becomes the creator and destroyer of the universe, like God. 76.

अस्तु वा मास्तु वा मुक्तिरत्रैवाखंडितं सुखम् ।
लयोद्भवमिदं सौख्यं राजयोगादवाप्यते ॥ ७७ ॥

Perpetual Happiness is achieved by this; I do not care if the mukti be not attained. This happiness, resulting from absorption [in Brahma], is obtained by means of Râja-Yoga. 77.

राजयोगमजानंतः केवलं हठकर्मिणः ।
एतानभ्यासिनो मन्ये प्रयासफलवर्जितान् ॥ ७८ ॥

Those who are ignorant of the Râja-Yoga and practise only the Haṭha-Yoga, will, in my opinion, waste their energy fruitlessly. 78.

उन्मन्यवाप्तये शीघ्रं भ्रूध्यानं मम संमतम् ।
राजयोगपदं प्राप्तुं सुखोपायोऽल्पचेतसाम् ॥
सद्यः प्रत्ययसंधायी जायते नादजो लयः ॥ ७९ ॥

Contemplation on the space between the eyebrows is, in my opinion, best for accomplishing soon the *Unmanî* state. For people of small intellect, it is a very easy method for obtaining perfection in the Râja-Yoga. The Laya produced by nâda, at once gives experience (of spiritual powers). 79.

नादानुसंधानसमाधिभाजां योगीश्वराणां हृदिवर्धमानम् ।
आनंदमेकं वचसामगम्यं जानाति तं श्रीगुरुनाथ एक ॥ ८० ॥

The happiness which increases in the hearts of Yogiśwaras, who have gained success in Samâdhi by means of attention to the nâda, is beyond description, and is known to *Śri Gurû Nâtha* alone. 80.

कर्णौ पिधाय हस्ताभ्यां यं शृणोति ध्वनिं मुनिः ।
तत्र चित्तं स्थिरीकुर्याद्यावत्स्थिरपदं व्रजेत् ॥ ८१ ॥
अभ्यस्यमानो नादोऽयं बाह्यमावृणुते ध्वनिं मुनिः ।
तत्र चित्तं स्थिरीकुर्याद्यावत्स्थिरपदं व्रजेत् ॥ ८१ ॥

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The sound which a muni hears by closing his ears with his fingers, should be heard attentively, till the mind becomes steady in it. 81.

अभ्यास्यमानो नादोऽयं बाह्यमावृणुते ध्वनिम् ॥
पक्षाद्विक्षेपमाखिलं जित्वा योगी सुखी भवेत् ॥ ८२ ॥

By practising with this nâda, all other external sounds are stopped. The Yogî becomes happy by overcoming all distractions within 15 days. 82.

श्रूयते प्रथमाभ्यासे नादो नानाविधो महान् ।
ततोऽभ्यासे वर्धमाने श्रूयते सूक्ष्मकः ॥ ८३ ॥

In the beginning, the sounds heard are of great variety and very loud; but, as the practice increases, they become more and more subtle. 83.

आदौ जलधिजीमूतभेरीझर्झरसंभवाः ।
मध्ये मर्दलशंखोत्था घंटाकाहलजास्तथा ॥ ८४ ॥

In the first stage, the sounds are surging, thundering like the beating of kettle drums and jingling ones. In the intermediate stage, they are like those produced by conch, *Mridanga*, bells, &c. 84.

अंते तु किंकिणीवंशवीणाभ्रमरनिःस्वनाः ।
इति नानाविधा नादाः श्रूयंते देहमध्यगाः ८५ ॥

In the last stage, the sounds resemble those from tinklets, flute, Vîṇâ, bee, &c. These various kinds of sounds are heard as being produced in the body. 85.

महति श्रूयमाणेऽपि मेघभेर्यादिके ध्वनौ ।
तत्र सूक्ष्मात्सूक्ष्मतरं नादमेव परामृशेत् ॥ ८६ ॥

Though hearing loud sounds like those of thunder, kettle drums, etc., one should practise with the subtle sounds also. 86.

घनमुत्सृज्य वा सूक्ष्मे सूक्ष्ममुत्सृज्य वा घने ।
रममाणमपि क्षिप्तं मनो नान्यत्र चालयेत् ॥ ८७ ॥

Leaving the loudest, taking up the subtle one, and leaving the subtle one, taking up the loudest, thus practising, the distracted mind does not wander elsewhere. 87.

यत्रकुत्रापि वा नादे लगति प्रथमं मनः ॥
तत्रैव सुस्थिरीभूय तेन सार्धं विलीयते ॥ ८८ ॥

Wherever the mind attaches itself first, it becomes steady there; and then it becomes absorbed in it. 88.

मकरंदं पिबन् भृंगो गंधं नापेक्षते यथा ॥
नादासक्तं तथा चित्तं विषयान्नहि कांक्षते ॥ ८९ ॥

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Just as a bee, drinking sweet juice, does not care for the smell of the flower; so the mind, absorbed in the nâda, does not desire the objects of enjoyment. 89.

मनोमत्तगजेंद्रस्य विषयोद्यानचारिणः ॥
नियमने समर्थोऽयं निनादनिशितांकुशः ॥ ९० ॥

The mind, like an elephant habituated to wander in the garden of enjoyments, is capable of being controlled by the sharp goad of anâhata nâda. 90.

बद्धं तु नादबंधेन मनः संत्यक्तचापलम् ॥
प्रयाति सुतरां स्थैर्यं छिन्नपक्षः खगो यथा ॥ ९१ ॥

The mind, captivated in the snare of nâda, gives up all its activity; and, like a bird with clipped wings, becomes calm at once. 91.

सर्वचिंतां परित्यज्य सावधानेन चेतसा ॥
नाद एवानुसंधेयो योगसाम्राज्यमिच्छता ॥ ९२ ॥

Those desirous of the kingdom of Yoga, should take up the practice of hearing the anâhata nâda, with mind collected and free from all cares. 92.

नादोऽतरंगसारंगबंधने वागुरायते ॥
अंतरंगकुरंगस्य वधे व्याधायतेऽपि च ॥ ९३ ॥

Nâda is the snare for catching the mind ; and, when it is caught like a deer, it can be killed also like it. 93.

अंतरंगस्य यमिनो वाजिनः परिघायते ॥
नादोपास्तिरतो नित्यमवधार्यो हि योगिना ॥ ९४ ॥

Nâda is the bolt of the stable door for the horse (the minds of the Yogîs). A Yogî should determine to practise constantly in the hearing of the nâda sounds. 94.

बद्धं विमुक्तचांचल्यं नादगंधकजारणात् ॥
मनः पारदमाप्नोति निरालंबाख्यखेऽटनम् ॥ ९५ ॥

Mind gets the properties of calcined mercury. When deprived of its unsteadiness it is calcined, combined with the sulphur of nâda, and then it roams like it in the supportless âkâśa or Brahma. 95.

नादश्रवणतः क्षिप्रमंतरंगभुजंगमः ॥
विस्मृत्य सर्वमेकाग्रः कुत्रचिन्नहि धावति ॥ ९६ ॥

The mind is like a serpent, forgetting all its unsteadiness by hearing the nâda, it does not run away anywhere. 96.

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काष्ठे प्रवर्तितो वन्हिः काष्ठेन सह शाम्यति ॥
नादे प्रवर्तितं चित्तं नादेन सह लीयते ॥ ९७ ॥

The fire, catching firewood, is extinguished along with it (after burning it up); and so the mind also, working with the nâda, becomes latent along with it. 97.

घंटादिनादसक्तस्तब्धांतःकरणहरिणस्य ॥
प्रहरणमपि सुकरं शरसंधानप्रवीणश्चेत् ॥ ९८

The antahkarana (mind), like a deer, becomes absorbed and motionless on hearing the sound of bells, etc.; and then it is very easy for an expert archer to kill it. 98.

अनाहतस्य शब्दस्य ध्वनेर्य उपलभ्यते ॥
ध्वनेरंतर्गतं ज्ञेयं ज्ञेयस्यांतर्गतं मनः ॥
मनस्तत्र लयं याति तद्विष्णोः परमंपदं ॥ ९९ ॥

The knowable interpenetrates the anâhata sound which is heard, and the mind interpenetrates the knowable. The mind becomes absorbed there, which is the seat of the all-pervading, almighty Lord. 99.

तावदाकाशसंकल्पो यावच्छब्दः प्रवर्तते ॥
निःशब्दं तत्परं ब्रह्म परमात्मेति गीयते ॥ १०० ॥

So long as the sounds continue, there is the idea of âkâśa. When they disappear, then it is called Para Brahma, Paramâtmana. 100.

यत्किंचिन्नादरूपेण श्रूयते शक्तिरेव सा ॥
यस्तत्त्वांतो निराकारः स एव परमेश्वरः ॥ १०१ ॥

Whatever is heard in the form of nâda, is the śakti (power). That which is formless, the final state of the Tatwas, is the Parameśwara. 101.

सर्वे हठलयोपाया राजयोगस्य सिद्धये ॥
राजयोगसमारूढः पुरुषः कालवंचकः ॥ १०२ ॥

All the methods of Haṭha are meant for gaining success in the Râja-Yoga; for, the man, who is well-established in the Râja-Yoga, overcomes death. 102.

तत्त्वं बीजं हठः क्षेत्रमौदासीन्यं जलं त्रिभिः ॥
उन्मनी कल्पलतिका सद्य एव प्रवर्तते ॥ १०३ ॥

Tatwa is the seed, Haṭha the field; and Indifference (Vairâgya) the water. By the action of these three, the creeper Unmanî thrives very rapidly. 103.

सदा नादानुसंधानात् क्षीयंते पापसंचयाः ॥
निरंजने विलीयेते निश्चितं चित्तमारुतौ ॥ १०४ ॥

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All the accumulations of sins are destroyed by practising always with the nâda ; and the mind and the airs do certainly become latent in the colorless (Paramâtmana). 104.

शंखदुंदुभिनादं च न शृणोति कदाचन ॥
काष्ठवज्जायते देह उन्मन्यवस्थयाध्रुवम् ॥ १०५ ॥

Such a one does not hear the noise of the conch and Dundubhi. Being in the Unmanî avastha, his body becomes like a piece of wood. 105.

सर्वावस्थाविनिर्मुक्तः सर्वचिंताविवर्जितः ॥
मृतवत्तिष्ठते योगी स मुक्तो नात्र संशयः ॥ १०६ ॥

There is no doubt, such a Yogî becomes free from all states, from all cares, and remains like one dead. 106.

खाद्यते न च कालेन बाध्यते न च कर्मणा ॥
साध्यते न स केनापि योगी युक्तः समाधिना ॥ १०७ ॥

He is not devoured by death, is not bound by his actions. The Yogî who is engaged in Samâdhi is overpowered by none. 107.

न गंधं न रसं रूपं न च स्पर्शं न निःस्वनम् ॥
नात्मानं न परं वेत्ति योगी युक्तः समाधिना ॥ १०८ ॥

The Yogî, engaged in Samâdhi, feels neither smell, taste, color, touch, sound, nor is conscious of his own self. 108.

चित्तं न सुप्तं नोजाग्रत्स्मृतिविस्मृतिवर्जितम् ॥
न चास्तमेति नोदेति यस्यासौ मुक्त एव सः ॥ १०९ ॥

He whose mind is neither sleeping, waking, remembering, destitute of memory, disappearing nor appearing, is liberated. 109.

न विजानाति शीतोष्णं न दुःखं न सुखं तथा ॥
न मानं नापमानं च योगी युक्तः समाधिना ॥ ११० ॥

He feels neither heat, cold, pain, pleasure, respect nor disrespect. Such a Yogî is absorbed in Samâdhi. 110.

स्वस्थो जाग्रदवस्थायां सुप्तवद्योऽवतिष्ठते ॥
निःश्वासोच्छ्वासहीनश्च निश्चितं मुक्त एव सः ॥ १११ ॥

He who, though awake, appears like one sleeping, and is without inspiration and expiration, is certainly free. 111.

अवध्यः सर्वशस्त्राणामशक्यः सर्वदेहिनाम् ॥
अग्राह्यो मंत्रयंत्राणां योगी युक्तः समाधिना ॥ ११२ ॥

The Yogî, engaged in Samâdhi, cannot be killed by any instrument, and is beyond the controlling power of beings. He is beyond the reach of incantations and charms. 112.

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यावन्नैव प्रविशति चरन्मारुतो मध्यमार्गे ।
यावद्बिंदुर्न भवति दृढप्राणवातप्रबंधात् ॥
यावद्ध्याने सहजसदृशं जायते नैव तत्त्वं ॥
तावज्ज्ञानं वदति तदिदं दंभमिथ्याप्रलापः ॥ ११३ ॥

As long as the Prâṇa does not enter and flow in the middle channel and the *vindu* does not become firm by the control of the movements of the Prâṇa ; as long as the mind does not assume the form of Brahma without any effort in contemplation, so long all the talk of knowledge and wisdom is merely the nonsensical babbling of a mad man. 113.

इति हठप्रदीपिकायां समाधिलक्षणं नाम चतुर्थोपदेशः ॥ ४ ॥

THE END.

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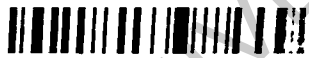

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